



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

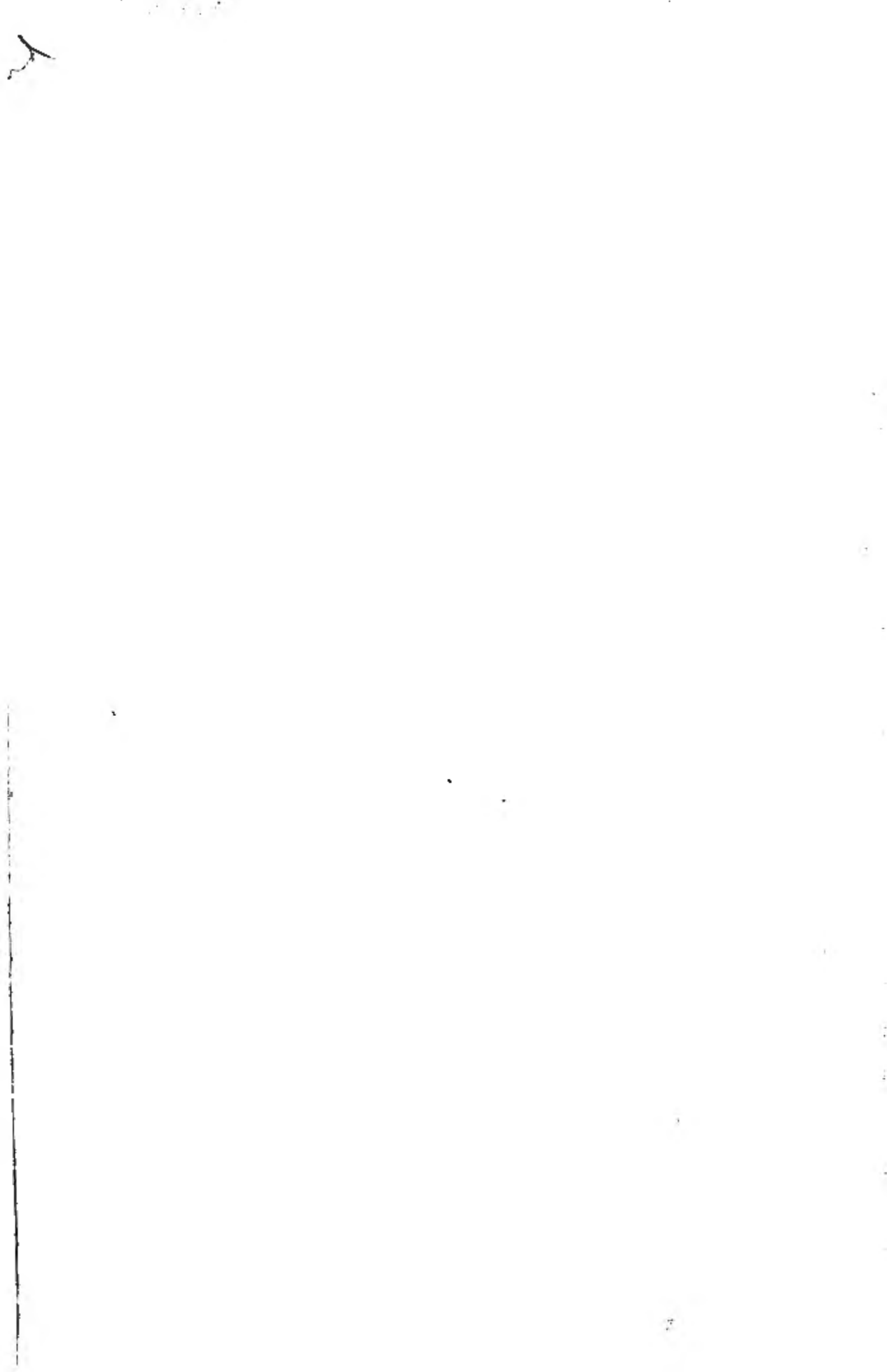
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

277.453





PfStelman
1939

222
223

METHOD GASPEY-OTTO-SAUER.

9

JAPANESE CONVERSATION-GRAMMAR

WITH
NUMEROUS READING LESSONS
AND DIALOGUES

BY
HERMANN PLAUT.

[Printed in Germany]

LONDON.

DAVID NUTT, 57—59 Long Acre.

DULAU & CO., 37 Soho Square.

SAMPSON LOW, MARSTON & CO., 15a Paternoster Row.

NEW YORK: BRENTANO'S, 5—9 Union Square.

F. W. CHRISTERN, 254 Fifth Avenue. G. E. STECHERT, 9 East 16th Street.

E. STEIGER & CO., 25 Park Place.

BOSTON: C. A. KOEHLER & CO., 149a Tremont Street.

HEIDELBERG.

JULIUS GROOS.

1905.

1277.20.3

✓

HARVARD COLLEGE LIBRARY
GIFT OF
ERNEST GOODRICH STILLMAN
1939

The Gaspey-Otto-Sauer-Method has become my sole property by right of purchase. These books are continually revised. All rights, especially those of adaption and translation into any language are reserved. Imitations and copies are forbidden by law. Suitable communications always thankfully received.

Heidelberg.

Julius Groos.

555A 7
10 11 12

Preface.

The present Grammar has been written for the use of such students as know from experience that no language can be thoroughly learned without a great deal of perseverance and self-denial, and will not, therefore, shrink from the prospect of being obliged to work hard and assiduously in order to reach their aim — which is, to master the Japanese colloquial language. The Author had in mind officials of the diplomatic and consular service, naval and military officers, teachers, engineers, merchants and agents, in short all who choose to reside in Japan for years and wish to conduct their affairs without the assistance of an interpreter.

The Author has made the attempt to lay down established rules which might enable the student not only to comprehend what others speak, but also to express his own thoughts in the peculiar native form. To facilitate the acquisition of a sufficient store of words and phrases, not by lists of detached vocables, but as they are actually used in connection with others, each Lesson has been provided with a “Reading Lesson,” with the words contained in it at the head, and explanatory notes. As to the order in which the Parts of Speech have been arranged, the Author thought it more to the purpose to let those precede which would not be understood by mere translation and yet could not be dispensed with on account of their frequent occurrence.

The subjects treated in the Reading Lessons are exclusively Japanese; they comprise stories, tales, descriptions of manners and customs, and so on. A few of them have been borrowed from periodicals or translated from the written language, but the greater part have been written for this Grammar by competent natives. Lessons 6—10 contain a number of idiomatic expressions in daily use; from Lesson 11, each Lesson has a Dialogue attached to it, with the English translation opposite. All the Dialogues have been prepared for the present work by natives. The "Key" to this Grammar will enable the student to correct his translations of the "Exercises," and also help him to overcome the difficulties of the Japanese texts. The translations in the "Key" have been adapted to the Japanese idiom as closely as could be done without making them incomprehensible. The student is therefore requested not to be too critical as to the style.

The Author hopes that this book may prove a useful means of helping students to a thorough knowledge of the Japanese language. Corrections of mistakes which may be found in the present edition, as well as suggestions for future improvements will be gladly and thankfully received.

Berlin, Mai, 1905.

Hermann Plaut.

Contents.

	Page
Introduction. Transcription and Pronunciation . . .	1—4
1. Lesson. The Case-Particles. Use of the Absolute Case. The Adjective. The Verb “to be.” Order of words. 1. Reading Lesson	5—10
2. ” The Verb. Classes of Verbs. The Stem. Conjugation of the Regular Verb with the suffix <i>mas’</i> . The Subordinative Form. Its use. 2. Reading Lesson: <i>Momotarō</i>	11—18
3. ” The Negative Voice of Verbs with the suffix <i>mas’</i> . Honorifics. 3. Reading Lesson: <i>Momotarō</i> (conclusion) . . .	18—25
4. ” Conjugation of the Irregular Verbs with <i>mas’</i> . The Adjective, its forms and inflection. 4. Reading Lesson: <i>Ōsaka no kawazu to Kyōto no kawazu</i>	25—32
5. ” The Subordinative Form of the Adjective and its use. 5. Reading Lesson: <i>Hanao Hokiichi</i>	32—37
6. ” The Subordinative Form of the Adjective (continuation). The Alternative Form of the Adjective. The terminations <i>ki</i> and <i>shi</i> (<i>beki</i>). 6. Reading Lesson: <i>Kobutori</i> . Materials for Conversation.	38—44
7. ” Comparison of Adjectives. 7. Reading Lesson: <i>Kawamura Zuiken</i> . Materials for Conversation	45—52
8. ” Quasi-Adjectives. 8. Reading Lesson: <i>Matsuyama kagami</i> . Materials for Conversation	52—60
9. ” The Adjective replaced by <i>no</i> . 9. Reading Lesson: <i>Matsuyama kagami</i> (continuation). Materials for Conversation . .	61—67
10. ” Conjugation of the Plain Verb. 10. Reading Lesson: <i>Matsuyama kagami</i> (continuation). Materials for Conversation	67—75

		Page
11. Lesson.	Conjugation of the Negative Voice of the Plain Regular Verb. Additional Remarks on the Conjugation of the Verb. 11. Reading Lesson: <i>Matsuyama kagami</i> (conclusion). Dialogue	75—84
12. "	Conjugation of the Plain Irregular Verbs. 12. Reading Lesson: <i>neko no yobina</i> . Dialogue	84—90
13. "	Use of the Subordinative Form of the Verb. 13. Reading Lesson: <i>Nihon no uchi</i> . Dialogue (continuation)	90—99
14. "	Periphrastic Forms. a) The Subordinative Form and <i>iru</i> . Meaning of the Verbal forms. 14. Reading Lesson: <i>Nihon no uchi</i> (continuation). Dialogue (continuation)	99—109
15. "	b) The Finite Verb and <i>des'</i> . c) The Stem and <i>de gozaimas'</i> and <i>ni narimas'</i> . 15. Reading Lesson: <i>Nihon no shokuji</i> . Dialogue (continuation)	109—117
16. "	d) The Stem and the Present, Past or Future of <i>suru</i> or <i>itas'</i> . e) Periphrase by means of <i>koto</i> . f) Periphrase by means of the Emphasised Subordinative. g) Periphrase by means of the Past and <i>koto ga aru</i> . h) Periphrase by means of the Present and <i>koto ga dekiru</i> or <i>wake ni wa ikanai</i> . i) Periphrase by means of <i>no</i> . 16. Reading Lesson: <i>Nihon no fukusō</i> . Dialogue (continuation)	117—124
17. "	Use of the Conditional Forms. Use of the Imperative. Use of the Alternative Form. Use of the Desiderative Form. Use of the Stem. 17. Reading Lesson: <i>Nihon no fukusō</i> (conclusion). Dialogue (continuation)	124—133
18. "	Use of some Verbs (<i>suru, oku, shimau, kuru</i>). 18. Reading Lesson: <i>shōjō to sake</i> . Dialogue (continuation)	133—140
19. "	Polite Verbs: Polite Auxiliary Verbs and Polite Independent Verbs. 19. Reading Lesson: <i>Sakura</i> . Dialogue (continuation)	140—147
20. "	Personal Pronouns. No Possessive Pronouns. The word "self." 20. Reading Lesson: <i>Jinrikisha</i> . Dialogue (continuation) .	147—153
21. "	Demonstrative Pronouns and Demonstrative Adverbs. 21. Reading Lesson: <i>Yoshinoyuki</i> . Dialogue (continuation) . . .	153—160

		Page
22. Lesson.	Interrogative Pronouns and Adverbs. 22. Reading Lesson: <i>Nani ga osoroshii ka?</i> Dialogue (conclusion)	160—169
23. "	Additional Remarks on the Demonstratives and Indefinites. 23. Reading Lesson: <i>Nani ga osoroshii ka?</i> (conclusion). Dialogue	169—175
24. "	The Attributive Use of Verbs and Sentences. 24. Reading Lesson: <i>Nihon no nats'</i> . Dialogue	175—181
25. "	The Attributive Use of Verbs and Sentences (continuation). 25. Reading Lesson: <i>Nihon no nats'</i> (conclusion). Dialogue	181—188
26. "	The Numeral. I. Cardinal Numbers: Japanese set. 26. Reading Lesson: <i>Sekku no hanashi</i> . Dialogue (conclusion)	188—195
27. "	Cardinal Numbers: Chinese set. 27. Reading Lesson: <i>Nihon no gakkō</i> . Dialogue	195—203
28. "	Numeratives. 28. Reading Lesson: <i>Nihon no gakkō</i> (conclusion). Dialogue (continuation)	203—211
29. "	II. Cardinal Numbers. Names of years, months, days of the week, the date, duration, hours, age, multiplication-table, fractional numbers. 29. Reading Lesson: <i>kekkon no hanashi</i> . Dialogue (conclusion)	211—220
30. "	✓ The Passive Voice. The Potential. 30. Reading Lesson: <i>kekkon no hanashi</i> . (continuation). Dialogue	220—230
31. "	✓ The Causative Form. 31. Reading Lesson: <i>kekkon no hanashi</i> (continuation). Dialogue (continuation)	231—238
32. "	The Adverb. 1. True Adverbs. 32. Reading Lesson: <i>kekkon no hanashi</i> (conclusion). Dialogue (continuation)	238—246
33. "	The Adverb. 2. Adverbs of Place and Time. 33. Reading Lesson: <i>shi no ji-girai</i> . Dialogue (continuation)	247—253
34. "	The Adverb. 3. The Adverbial Form in <i>ku</i> , the Adverbial Dative. 4. Reduplication. 5. The Subordinative used adverbially. 6. Onomatopes. 34. Reading Lesson: <i>shi no ji-girai</i> (continuation). Dialogue (continuation)	253—262
35. "	The Postpositions. 1. Case-Particles. 35. Reading Lesson: <i>shi no ji-girai</i> (continuation). Dialogue (continuation)	262—27
36. "	2. True Postpositions. 36. Reading Lesson: <i>shi no ji-girai</i> (continuation). Dialogue (continuation)	270—282

	Page
37. Lesson. True Postpositions (continuation). 3. Quasi- Postpositions and Conjunctions. 37. Read- ing Lesson: <i>shi no ji-girai</i> (continua- tion). Dialogue (continuation) . . .	282—290
38. „ Conjunctions. The Interjection. 38. Reading Lesson: <i>shi no ji-girai</i> (conclusion). Dialogue (conclusion)	291—303
39. „ Distinction of the sexes. The Plural. Dialogue	303—310
40. „ Derivation of Nouns. Dialogue (conclusion)	311—317
41. „ Derivation of Adjectives. Dialogue . . .	317—321
42. „ Derivation of Verbs. Dialogue (conclusion)	321—327
Japanese-English Vocabulary	328—391

Introduction.

The present book deals exclusively in colloquial Japanese — that is, in the language *spoken* in Japan, and, more particularly, spoken by the educated people of the *capital*. The written language is a language of its own, using its own grammar, and which must be made the object of a special study. The vocabulary of both of them includes numerous words borrowed from the Chinese, though that of the spoken language to a lesser extent than that of the written.

Japanese writing consists of the Chinese characters, which are such as express each notion by a special symbol. There are, moreover, two kinds of Japanese syllabaries, one, more simple, called *Katakana*, the other, more complex and used in many variations, called *Hiragana*. The number of syllables contained in Japanese is 47, or, if we count all the sounds that are produced by the assimilation of two syllables, so far as the native syllabic writing is capable of representing them, 72. A number of combinations of sounds cannot, however, be pointed out by the native syllabaries. The *Kana* is almost only used to write the postpositions and verbal terminations, and for the transliteration of foreign words, or, as in newspapers and novels, to write the Japanese reading of the Chinese characters by the side of the latter, a kind of interlinear translation or commentary for the use of less learned readers, or, in dictionaries, to explain the Chinese characters, and so on. Without studying at the same time the Chinese writing, it is of no particular use to learn to write or read the *Kana*. The colloquial language may, moreover, be well transliterated by Roman letters. The system of transliteration adopted in this book was first employed by a society

of Europeans and Japanese founded in 1885 with the object of replacing the Chinese writing by the Roman alphabet. The society (called *Rōmajikai*) does not exist any longer, but its system is used in most dictionaries and grammars of the Japanese language written for the use of Europeans. The only point in which the transliteration of this book differs from the rules established by the Romanization society concerns the letters *i* (after *sh* and, in some cases, *k*), and *u* (after *f*, *k*, *s*, and *ts*). Whenever these two letters are inaudible or nearly so, in pronunciation, they have been dropped and substituted by an apostrophe.

In general the said transliteration is based on these rules:

The *consonants* are pronounced about the same as in English, the *vowels* as in Italian or German. All vowels are short unless marked with the sign of long quantity. Long vowels must be carefully pronounced long, as there are many words of different meanings which sound entirely alike except in so far as their vowels are of different length.

To give more detailed rules:

a has no equivalent in English; it resembles the *a* in "father", "far", but is shorter;

ā sounds like the *a* in "father", "far";

i » » » *i* » "big";

u » » » *u* » "full";

ū » » » *oo* » "poor", "fool";

e » » » *e* » "bed";

o has no equivalent in English; it resembles the *o* in "note", but is shorter;

ō sounds like the *o* in "note".

In Tōkyō the syllables *shu* and *ju* are often pronounced *shi* and *ji*, the syllable *yu* like *i* (in "bitter"). Initial *u* before *m* is in a few words pronounced *m* — viz.: in *ume*, a plum (m'me), *uma*, a horse (m'ma), *umai*, tasty (m'mai), *umareru*, to be born (m'mareru).

Long *i* is written *ii* and pronounced like the *ee* in "beer";

» *e* » » *ei* » » » *a* » "date";

» *e* » » *ē* in the Interjection *nē*, and pronounced like the *a* in "date".

In Diphthongs (*au, ai, ou, oe*); each vowel retains its own sound, but the first is pronounced a little stronger.

e at the beginning of a word or after a vowel almost sounds like the *ye* in “yellow”. It is customary to write it so in the words *ye, to, yen*, the name of a coin, *Yedo*, the former name of *Tōkyō*, *Yezo*, the name of the northern island.

b, d, j, k, m, p, s, t are pronounced as in English.

f is pronounced with the lips rounded, not pressed together, the sound thus produced being between *f* and aspirated *h*;

g sounds like the *g* in “give”, often, especially in northern Japan, like the *ng* in “singer”.

h sounds like *h* in “hospital”, “house”. — The syllable *hi* sounds in *Tōkyō shi* or *sh*, e. g. *hito*, a human being = *sh'to*, *hige*, the beard = *shige*, but except in the word *hito*, this pronunciation is rather vulgar. The same syllable *hi* in *zhi*, positively, *jhi*, compassion, is without equivalent in English; it sounds like *ch* in the German words “ich” (I), “Rechen” (rake).

l is missing.

n sounds like *n* in English, before *g* and *k* like the *ng* or *nk* in “singer”, “banker”; before *b, p, m* it passes to *m* (and so it is written in this book).

q is missing.

r is like the *r* in “red”; in some parts of the country it has a sound between *l* and *r*; in Satsuma it sounds like *d* (“London” is pronounced “Dondon”).

sh sounds like the *sh* in “shilling”;

ts » » » *ts* » “cats”;

v is missing.

y is always a consonant, like the *y* in “year”.

z sounds like the *z* in “zeal”.

Double consonants (*kk, mm, nn, ss, tt, ssh* = *shsh*, *tch* = *chch*, *tts* = *tsts*) require special attention. In pronouncing them, the organs of speech must remain awhile in the same position before passing over to the following vowel, but without making a pause between one consonant and the other, or between the consonants and the vowel.

Several consonants undergo a change when the word which begins with one of them is used as the second component of a compound. In such cases

f and *h* pass to *b*,
k passes » *g*,
s » *ts* pass » *z*,
sh » *ch* » » *j*,
t passes » *d*.

This change is called *nigori*, «muddling», meaning the sound becomes impure. In the centre and the western parts of Japan *j* and *z* have a different pronunciation according to their origin: *j*, the *nigori* of *sh*, sounds like *j* in French, but *j*, the *nigori* of *ch*, like *j* in English; *z*, the *nigori* of *s*, sounds like *z* in *zeal*, but *z*, the *nigori* of *ts*, like *dz*. In Tōkyō they do not make such distinctions.

n with *h* or *f* following it passes to *mp*. This change is called *han-nigori*, «half-muddling».

Tōkyō people have a tendency to double the consonant of some words; thus they pronounce *minna* for *mina*, *bakkari* for *bakari*, etc.

Another change, but which does not take place regularly, affects the letter *e*, which in some cases when it is the final sound of the first component of a compound passes to *a*, thus: *sake*, wine, and *te*, a hand, becomes *sakate*, a tip (to a servant, etc.); *kaze*, wind, and *kami*, above, becomes *kazakami*, the direction from which the wind blows. Sometimes the same change takes place with *o*, thus: *shiroi*, white, and *ke*, the hair, becomes *shirage*, a greyhead, etc.

Other letter-changes will be spoken of in the grammatical part.

Japanese has no tonic accent as English; all the syllables of a word are pronounced equally, only that long vowels, and syllables with double consonants, are spontaneously emphasised.

Within a sentence it is especially the particles which are emphasised. In interrogative sentences the interrogative tone is laid on the particle *ka* if the sentence does not begin with an Interrogative Pronoun or Adverb, otherwise that Pronoun or Adverb is emphasised.

First Lesson.

1. The Japanese Language has no Article. Inanimate things have no gender, and even the natural sex of animate beings is, for the most part, left unregarded. No distinction is, as a rule, made between the Singular and Plural. *hito* means: man, a man, the man, men, the men; *yak'sha* means actor as well as actress, *uma* means horse and horses.

The exact meaning of a word must in every case be concluded from the context, or decided by the demonstrative or possessive pronouns, numerals, adjectives, proper names, or other qualifying words added to the noun.

2. In the few cases in which it is indispensable to mention the natural sex, this can be done by the use of words meaning male, female, man, woman. For human beings there are besides a number of expressions, mostly names of relationship, which include the idea of sex, — *viz.*: such words as husband, wife, father, mother, brother, sister, and so on.

3. Japanese has no declension. The relations of case are, as in English, indicated by particles, which, however, are not placed before the noun, but after it (postpositions, not prepositions). Thus:

hito ga (Nominative case) a man, the man, men, the men

hito no (Genitive case) of a man, of the man, a man's, the man's, of men, of the men, men's, the men's

hito ni (Dative case) to a man, to the man, to men, to the men

hito wo (Accusative case) a man, the man, men, the men.

4. Besides these four cases we distinguish a fifth, the Absolute case, denoted by the particle *wa* and used

to detach any part of a sentence from its grammatical relation.

The object of thus detaching a part of a sentence either is to emphasise the meaning of the sentence rather than that of the detached part, or to place one thing in opposition to another thing, expressed or not. As to the term «sentence», it must be remarked that it is of common occurrence in Japanese that of the two elements which logically constitute a sentence, the subject is often not expressed, — *viz.*, in all the cases in which it can be gathered from the context or any circumstances with which the hearer is supposed to be acquainted. The predicate can thus form a sentence by itself. The case of the subject is the Nominative. But, like any other part of the sentence, the subject may be detached and placed in the Absolute case. Grammatically speaking, it then is no longer the subject, though it corresponds to it in English, just as the subjectless sentence that follows is, in English, rendered by what is called the predicate in that language. There are, moreover, not a few sentences in Japanese where the Absolute case is followed by a complete sentence even in the English sense, with a subject of its own, although in such cases, too, the Absolute case corresponds to the English subject, and the following sentence together with its subject, to the English predicate. Sentences of the latter kind will be treated of in Lessons 24 and 25. Here the question is: whether in a given case the subject (logically speaking) should be placed in the Nominative, or detached from the sentence and put in the Absolute case. This question is to be decided by the following two rules:

a) In questions about the subject (who, what, which, does, or is?), whether really asked or supposed, and in the answers to such questions, the subject is always expressed and put in the Nominative. It corresponds to the emphasised subject in English.

b) In questions about the predicate (what does, how, or where, is the subject?), whether really asked or supposed, the subject, if expressed at all, is put in the Absolute case. The sentence following the Absolute

case corresponds to the emphasised predicate in English.

As for the placing in the Absolute case of other parts of the sentence but the subject — namely, the Dative (*ni wa*), the Accusative (*woba*, or generally merely *wa*), adverbs or adverbial expressions of time or place, the object is always to oppose them to another Dative or Accusative or to another time or place, expressed or not, though with regard to time and place such opposition does not generally strike a European's mind.

Not seldom two parts of a sentence, an adverbial expression and the subject, are detached and each put in the Absolute case.

Examples: a) *Who is small?* *dare ga chiisai ka?* — The child is small. *kodomo ga chiisai.* — *Who has come?* *dare ga kimash'ta ka?* — Mr. Mori has come. *Mori san ga kimash'ta.* — *Who will go?* *dare ga ikimas' ka?* — I will go. *watakushi ga ikimas'.* — *Is it you that will go?* *anata ga ikimas' ka?* — *Is my wife here?* *kanai ga orimas' ka?*

b) *How is the child?* *kodomo wa dō des' ka?* — The child is small. *kodomo wa chiisai.* — *Are you going?* *anata wa ikimas' ka?* — Yes, I am (going). *hai, watakushi wa ikimas'.* — *Is my wife here?* *kanai wa orimas' ka?* — Has Mr. Mori come? *Mori san wa kimash'ta ka?* — This man has much money. *kono hito wa kane ga tak'san arimas'.* (Lit. As for this man, there is much money. — Here the Absolute case is followed by a complete sentence).

Examples of other parts of the sentence put in the Absolute case: To me this is unintelligible (or: As for me, I cannot understand this). *watakushi ni wa kore ga wakarimasen'.* — He has gone away with his travelling things, but the money — he has forgotten. *tabidōgu wo motte ikimash'ta ga, kane wa wasuremash'ta.* — (*kane wa* stands for the Accusative). — To-day the weather is fine. *konnichi wa tenki ga ii.* — In this river there are many fish. *kono kawa ni wa sakana ga ōi.* — In those times there were no such things. *sono toki wa kō iu mono wa nakatta.* —

5. In antithetical clauses the subject of either clause is put in the Nominative if it be the subjects which stand in opposition to each other, whereas either subject is put in the Absolute case if it be the predicates which are in opposition to each other.

Examples: *Which* of these articles are good, and *which* are bad? *Kono shinamono no uchi de dochira ga ii ka dochira ga warui ka?* — These are good, those are bad. *kore ga ii, are ga warui.* — These articles are good, but those are bad. *kono shinamono wa ii, are wa warui.*

In most instances the Absolute case may be rendered by the English expressions «as for», «so far as . . . is concerned».

More particular rules on the use of *wa* will be found further on in this book.

6. The Adjective. The true adjective when used attributively, or when used predicatively in the Present tense, ends in *i*. In the former case it precedes the noun, in the latter it is placed at the end of the sentence, with the English verb «to be» understood. Thus:

chiisai kodomo means: A little child, the little child, little children, the little children;

kodomo wa chiisai means: A, or the, child is small, children, or the children, are small.

7. If the predicate is a noun (a pronoun or adverbial noun) the Present tense of the English verb «to be» is expressed by *des'* or *de arimas'*, or (very politely) *de gozaimas'*, or (very intimately) *da*.

8. Order of Words. Qualifying words precede those they qualify; thus: the attribute, as well as the genitive, precede the noun which they qualify, the adverb precedes the verb or adjective. Subordinate clauses precede the principal sentence. Conjunctions, with a few exceptions, are placed at the end of the dependent sentence immediately after the finite verb or adjective. The direct and indirect objects precede the verb. The principal sentence terminates by the finite verb or adjective. In interrogative sentences the construction remains the same, but the interrogative particle *ka* is added at the end of the sentence. The particle *ka* may however be omitted if the sentence contains some other interrogative word (interrogative pronoun or adverb).

Words.

tenki the weather
uchi a house
ie a house
niwa a garden
uchi no niwa the house-garden
michi a way
ki a tree
hana a flower.
na a name
yuri the lily
iro colour
murasaki lilac colour
kaki a hedge
kage shade, shadow
sumire the violet
mats' no ki the pine-tree
ha a leaf (of a tree)
fuyu winter
nats' summer
hajime beginning
ike a pond
uwo fish
koi the carp
funa the crucian
haya the roach
e food for animals
hito a person, human being
hi a day
hata side, vicinity
ushiro back-part; — *ni* on the
 backside, behind
makoto truth; — *ni* truly, indeed
s'ki something one is fond of;
 — *des'* is something one likes
kokochi the feelings; — *ga ii* the
 feelings are good, to feel well
mono a (concrete) thing; *kono*
shiroi — this white one
ii good, fine
chisai small
semai narrow
shiroi white
akai red
uts'kushii pretty, fine, beautiful
hosoi narrow
aoi green, blue
ōkii large, big
atsui hot
suzushii cool
kara because
ōku no many

magatta bent, crooked
kutabireta have become tired
ōi plentiful, many\ (only used
s'kunai few, little / predicatively)
hoka no the other; — *ni* besides
kono this (adj.)
ano that (adj.)
donna what kind of? what like?
keredomo however, but
ga but, however, yet
sore that (subst.)
koko this place, here
as'ko that place, there
konnichi to-day
konaida the other day
mainichi every day
iroiro various kinds
ima now
sugu ni soon, at once
shikashi but (at the head of the
 sentence)
s'koshi a little; — *mo* (with a
 negative) not at all
itsu mo always
itsu when?
taihen very, very much, awfully
goku very
mina all
mō already
nado and so on
mo (Postposition) also
mata again
ya and
dōmo indeed!
ni (Postposition) in, at, on, into,
ye to, towards [to
shi (Particle used at the end of
 co-ordinate sentences, not
 translatable into English)
arimas' there is, is
orimas' is (of living creatures)
mairimas' comes, goes
yarimas' gives
niemas' appears, is visible
ochimas' falls down, falls off
mimash'ta has seen
ikimashō I, or we, will go
kaerimashō I, or we, will return
shirimasen' does not know
osoremasen' does not fear
goran! look!

Note. — The Japanese Verb makes no distinction of number and person; the above verbal forms, though translated in the 3rd person singular, can therefore express any person of the singular or plural.

1. Reading Lesson.

Konnichi wa tenki ga ii kara, uchi no niwa ye ikimashō. niwa wa ie no ushiro ni arimas'. makoto ni niwa wa goku chiisai shi, michi wa semai shi, ki wa s'kunai keredomo, hana ga ōi. hana no na wa mina shirimasen' ga, kono shiroi mono wa yuri des'. ano akai hana mo¹ uts'kushii. donna iro ga s'ki² des' ka? murasaki ga s'ki des'. murasaki no hana ga arimas' ka? arimas'; konaida ano kaki no kage ni ōku no sumire wo mimash'ta. sumire wa murasaki des'. kono magatta ki wo goran! sore wa mats' no ki des'. ha ga taihen hosoi. hoka no ki wa fuyu no hajime ni ha ga ochimas' ga, mats' no ha wa itsu mo aoi. ima sugu ni ike ni mairimas'. koko des'. dōmo goku ōkii ike des'. uwo mo¹ orimas'³ ka? iroiro orimas'. as'ko ni koi ga miemas'. mata hoka ni funa ya haya nado⁴ mo¹ arimas'. mainichi e wo yarimas' kara, s'koshi mo hito wo osoremassen'. nats' no atsui hi ni kono ike no hata no ki no kage ga suzushii kara, makoto ni kokochi ga ii. shikashi ima mō kutabireta kara, uchi ye kaerimashō.

¹ If a noun is followed by *mo*, the case-particles *wa* and *ga* are omitted. ² do you like? ³ Are there also fish in (it)? ⁴ *nado* is placed immediately after the noun, before *mo* or the case-particles.

1. Exercise.

Is the weather fine to-day? (It) is very fine. Will we go into the garden? Is the garden large* or small*? Indeed, the garden is very small. Are there flowers and trees in the garden? As for flowers, there are many, but trees are few. Do you like flowers? I like flowers very much. Are violets blue? Violets are lilac. What leaves are narrow? The leaves of the pine-tree are narrow. When do the leaves of other trees fall off? They fall off in the beginning of winter. What kind of fish are there in this small pond? There are many carp in it. Do you like fish? I like carp. The days of summer are hot, but (in) the shade of this tree (it) is always cool.

* Tr.: Is large? is small?

Second Lesson.

9. **The Verb.** The Japanese Verb has no Infinitive. In dictionaries and grammars verbs are named in the Present tense, but in order to form the other tenses and moods, it is necessary to know the stem of the verb.

10. Verbal stems end either in a vowel or in a consonant. Accordingly we distinguish two classes of verbs:

- a) Verbs with vowel stems,
- b) Verbs with consonantal stems.

The following verbs may serve as examples:

I. Class: *deru* to go out, *miru* to see;

II. Class: 1. *kaku* to write, *kagu* to smell (trans.)

2. *das'** to take out

3. *mats'** to wait

4. *yobu* to call, *yomu* to read

5. *aru* to be

6. *iu*** to say.

11. The verbs of Class I have a simple and an enlarged stem; those of class II have a simple stem and three enlarged stems.

In Class I the simple stem, which always ends in *e* or *i*, is obtained by dropping the termination *ru* of the Present tense, the enlarged stem by adding the syllable *re* to the simple stem. Thus:

Present tense: *deru*, simple stem *de*, enlarged stem *dere*

» » *miru*, » » *mi*, » » *mire*.

* On the spelling *das'* for *dasu* and *mats'* for *matsu*, see the Introduction.

** The final *u* of the verb *iu*, and of all verbs the termination *u* of which is preceded by a vowel, was originally pronounced *fu* (as it is still spelt in the native Japanese system of writing). It is from this reason that these verbs are conjugated after the model of the consonantal stems.

In Class II the simple stem is obtained by dropping the termination *u* of the Present tense, the enlarged stems by adding *i*, *a* (or, after a vowel, *wa*), *e* to the simple stem. It must be remarked, however, that for want of the syllables *tu*, *ti*, and *si* in Japanese, *t* before *u* changes to *tsu*, *t* before *i* to *chi*, and *s* before *i* to *shi*. With other words, the syllables *tu*, *ti*, *shi* are substituted by *tsu*, *chi*, *shi*. Hence it follows that of verbal forms ending in *tsu* or *chi*, the stem ends in *t*, and of those ending in *shi*, the stem ends in *s*. — Thus:

	Present.	Simple stem.	Enlarged stems.		
1.	{ kaku	kak	kak-i	kak-a	kak-e
	{ kagu	kag	kag-i	kag-a	kag-e
2.	das'	das	dash-i	das-a	das-e
3.	mats'	mat	mach-i	mat-a	mat-e
4.	{ yobu	yob	yob-i	yob-a	yob-e
	{ yomu	yom	yom-i	yom-a	yom-e
5.	aru	ar	ar-i	ar-a	ar-e
6.	iu	i*	i-i	i-wa	i-e.

12. In both classes the tenses and moods are formed by the addition of certain terminations either to the simple or the enlarged stem. In adding these terminations, the stem of Class I does not undergo any alteration; in Class II, however, the final sound of the stem is, in certain cases, assimilated to the initial sound of the ending. The assimilation varies, of course, according to the nature of the final sound of the stem. The verbs of Class II may therefore be divided into as many groups as their stems end in different sounds. Thus:

1. group, verbs the stem of which ends in *k* or *g*,
2. » » » » » » » *s*,
3. » » » » » » » *t*,
4. » » » » » » » *b* or *m*,
5. » » » » » » » *r*,
6. » » » » » » » (*f*) (that is, a vowel before a vowel).

There are besides a few verbs which differ more or less from the general rules and may therefore be called Irregular Verbs.

* Originally: *if*, enlarged stems: *if-i*, *if-a*, *if-e*.

13. The Japanese verb has the following tenses and moods: the Present, the Past, the First Future, the Second Future, the Conditional Present, the Conditional Past, the Imperative, and, as peculiar to this language, the Subordinative, the Alternative and the Desiderative. Besides there are some periphrastic forms, but there is neither a Subjunctive mood nor a Participle.

14. The plain verb cannot be used as a finite verb, except in cases where equality of rank or social position and intimacy of the persons talking with each other allow to neglect ceremony, or when a person is speaking to his own servants. In other cases special verbs of politeness are added to the plain verb.

15. The polite verb most frequently used is *mas'*, conjugated according to Class II, Group 2. It is never used as a separate word, but attached as a suffix to the simple stem of the verbs of Class I and to the *i*-stem of the verbs of Class II.

The following table shows the conjugation of all verbs, except those we call Irregular, with the suffix *mas'* attached to them. The Imperative and the Alternative have been omitted for the present; they will be explained further on. The Desiderative is not formed from *mas'*.

	Stem I. simple stem II. i-stem	Present	Past	Future I.	Future II.	Conditional Present	Conditional Past	Subor- dina- tive						
I. <i>deru</i> <i>miru</i>	<i>de-</i> <i>mi-</i>	} <i>mas'*</i> I come out, I see, etc.	} <i>mashi'ta</i> I came out, I saw, etc.	} <i>mashō</i> I (shall) pro- bably come out, I (shall) pro- bably see, etc.	} <i>mashi'tarō</i> I probably came out, I probably saw, etc.	} <i>masureba</i> if I come out, if I see, etc.	} <i>mashi'tara</i> if I had co- me out, if I had seen, etc.	} <i>mashi'te</i>						
II. <i>kaku</i>	<i>kaki-</i>													
<i>kagu</i>	<i>kagi-</i>													
<i>das'</i>	<i>dashi-</i>													
<i>mats'</i>	<i>machi-</i>													
<i>yobu</i>	<i>yobi-</i>													
<i>yomu</i>	<i>yomi-</i>													
<i>aru</i>	<i>ari-</i>													
<i>iu</i>	<i>ii-</i>													

Lesson 2.

Note. — It has been remarked already in Lesson 1 that the same verbal form stands for the three persons of the Singular and Plural.

* Sometimes *masuru* is used instead of *mas'*; cf. the negative Imperative Lesson 11, 72.

16. The conjugation of the plain verb will be treated of in Lesson 10. We will, however, anticipate the formation of the Subordinative, because without this form hardly any long sentence can be uttered.

The Subordinative is formed by annexing the termination *te* to the simple stem of the verbs of Class I or to the *i*-stem of those of Class II. In Class II the above-mentioned assimilation takes place, as can be seen from the following table:

Class		Stem	Subordinative	
		I. simple	Original	Present form
		II. enlarged	form	(assimilated)
I.	deru	de		de-te
	miru	mi		mi-te
II.	1. { kaku	kak-i	kak-i-te	kai-te
	{ kagu	kag-i	kag-i-te	kai-de
	2. das'	dash-i	dash-i-te	dash'-te
	3. mats'	mach-i	mach-i-te	mat-te
	4. { yobu	yob-i	yob-ite	yon-de
	{ yomu	yom-i	yom-i-te	yon-de
	5. aru	ar-i	ar-i-te	at-te
	6. iu	i-i	i-i-te	it-te.

A comparison of these forms shows that the Subordinatives of the 3rd, 5th and 6th groups all end in *tte*, and that both the verbs in *bu* and *mu* of the 4th group end in *nde*. Thus it is only by the context that we can decide whether, for instance, *utte* is the Subordinative of *uts'* (to beat) or of *uru* (to sell), or whether *katte* is the Subordinative of *kats'* (to conquer) or of *kau* (to buy).

17. Use of the Subordinative. When the verbs of two or more clauses are intended to express the same tense and mood, or to depend on the same conjunction, it is only the last verb that takes the terminations of tense or mood, or is followed by the conjunction. The verbs of the previous clauses take the Subordinative form, by which they are subordinated to the last clause. Before hearing the last verb, or the conjunction or interrogative particle, it is impossible to know the tense, or whether the sentence is declarative, or imperative, or interrogative, or conditional, or concessive.

Examples: *setomonoya ye itte hanaike wo katte nedan wo haratte uchi ye kaerimash'ta.** I went into a porcelain-shop, bought a vase, paid the price and returned home. — *setomonoya ye itte hanaike wo kaimashō ka?* Am I to go to a porcelain-shop and (am I to) buy a vase? — *hanaike wo katte nedan wo haraimash'ta ato de uchi ye kaerimash'ta.* After I had bought the vase and (after I had) paid the price, I returned home.

Very often the Subordinative corresponds to English expressions of another nature — for instance: *momo ga nagarete kimash'ta.* A peach swam and came (that is: came swimming). — *kaette kimash'ta.* He returned and came (that is: he came back). — *tomodachi wo tsurete shibai ye ikimash'ta.* He took a friend with him and went to the theatre (that is: he went to the theatre with a friend).

Words.

<i>jiji</i> an old man	<i>takaku</i> (adv.) high
<i>baba</i> an old woman	<i>ōkiku</i> (adv.) big, large
<i>yama</i> a mountain	<i>tsuyoku</i> (adv.) strong
<i>shibakari</i> firewood-cutting	<i>hayaku</i> (adv.) fast, early
<i>kawa</i> a river	<i>mukashi</i> in olden times
<i>sentaku</i> washing (clothes)	<i>dandan</i> by and by
<i>kawakami</i> the upper part of a river	<i>taisō</i> very
<i>momo</i> a peach	<i>aru</i> a certain, some; — <i>hi</i> one day
<i>otoko</i> a man; — <i>no ko</i> a boy	<i>hitots'</i> (numeral) one
<i>naka</i> the interior; — <i>kara</i> from within	<i>f'tats'</i> two; — <i>ni</i> in two
<i>yu</i> warm water; — <i>wo ts'kawa-seru</i> to bathe, or wash (some- tarai a basin [one)	<i>f'tari</i> two persons
<i>chikara</i> strength	<i>ogya to</i> with a cry (as of a child at its birth)
<i>takaramono</i> treasures	<i>kara</i> from; because, as
<i>asa</i> the morning; — <i>hayaku</i> early in the morning	<i>to</i> (between two nouns) and; with; (after the Present) when, if; (before verbs meaning to say, to think) that
<i>bentō</i> food carried with one; — <i>ni</i> for the lunch	<i>iku</i> (II, 1) to go; <i>ikitai</i> I wish, or should like, to go
<i>kibidango</i> millet-dumplings	<i>nagareru</i> (I) to swim
<i>dango</i> a dumpling	<i>kimash'ta</i> I have come
<i>koshi</i> the loin; — <i>ni ts'keru</i> to fasten to the loin	<i>totte</i> Subord. of <i>toru</i> (II, 5) to take
<i>umasō</i> tasty appearance; — <i>des'</i> it looks tasty	<i>miru</i> (I) to see

* *setomonoya* porcelain-shop, *hanaike* vase, *nedan* price; *itte*, *katte*, *haratte* Subordinatives of *iku* to go, *kau* to buy, and *harau* to pay, respectively; *ato de* after (the Conjunction).

taberu (I) to eat; *tabeyō* I will eat [think
omotte, Subord. of *omou* (II, 6) to
motte, Subord. of *mots'* (II, 3) to
 have; with
kaeru (II, 5) to return (intr.)
das' (II, 2) to take out, to offer
 (as food)
waru (II, 5) to split, to divide
yorokonde, Subord. of *yorokobu*
 (II, 4) to rejoice, to be delighted
toriageru (I) to take up
ts'kawaseru (I) to cause to employ
sashiageru (I) to lift up
nagedas' (II, 2) to fling
odoroite, Subord. of *odoroku* (II, 1),
 (ni —) to be astonished or
 frightened (at something)

nazukeru (I) to name, to call
natte, Subord. of *naru* (II, 5) to
 become
mukatte, Subord. of *mukau* (II, 6),
 (ni —) to turn (to someone)
toru (II, 5) to take; *tori ni* in
 order to take
okiru (I) to get up
koshiraeru (I) to make
yaru (II, 5) to give
ts'keru (I) to fix, to fasten
deru (I), (wo —) to come out
 (from)
koeru (I) to cross over, to go
 beyond
aru (II, 5) to exist, there is
kawairashii lovely.

2. Reading Lesson.

Momotarō.

mukashi jiji to baba ga arimash'ta. aru hi jiji wa yama
 ye shibakari ni, baba wa kawa ye sentaku ni ikimash'ta.
 kawakami kara ōkii momo ga hitots'¹ nagarete kimash'ta.
 baba wa sore wo totte miru² to, taisō umasō des' kara, jiji
 to f'tari de³ tabeyō to omotte⁴ uchi ye motte kaerimash'ta.
 jiji ga yama kara kaeru² to, baba wa sugu ni momo wo
 dash'te f'tari de tabeyō to omotte f'tats' ni waru² to, naka
 kara kawairashii otoko no ko ga ogya to demash'ta. f'tari
 wa yorokonde sono ko wo toriagete yu wo ts'kawaseru² to,
 sono ko wa tarai wo takaku sashiagete nagedashimash'ta.
 sono chikara ni f'tari wa odorote kono ko wa momo no naka
 kara demash'ta kara, Momotarō⁵ to nazukemash'ta. Momo-
 tarō wa dandan ōkiku natte makoto ni tsuyoku narimash'ta.
 aru hi jiji baba ni mukatte: «watakushi wa Onigashima⁶ ye
 takaramono wo tori ni ikitai» — to iimash'ta. f'tari wa
 yorokonde asa hayaku okite bentō ni kibidango wo koshiraete
 yarimash'ta. Momotarō wa sono dango wo koshi ni ts'kete
 ie wo dete yama wo koete ikimash'ta.

¹ A large peach. Numerals like *hitots'* generally follow the
 noun. — ² historical Present. — ³ *de* stands for *de arimash'te*,
 the Subordinative of *de arimas'*, "being". — ⁴ The Future tense
 (*tabeyō*) followed by *to omotte* means "to be willing", "to think to
 do". — ⁵ They called him *Momotarō* (derived from *momo* peach, and
tarō eldest son. — ⁶ Demon's island (from *oni* demon, *ga* old form
 of the Genitive, *shima* island).

2. Exercise.

Do you like (to eat) peaches? Yes, I like (them) very
 much. When the old woman came to the river, she saw a

peach. This (*sono*) peach came floating from the upper part of the river. As it looked tasty, the old woman thought to eat it (*sore wo*), but at last (*tsui ni*) she took (it) and went home with (it). The old man returned from the mountain; when he divided the peach in two, he saw there was a pretty child in it (*sono naka ni*). The old man (and) the old woman saw the child and were delighted. They bathed it at once; but when the child lifted up the basin and flung (it down) ("when — flung" is to be rendered by the Conditional Past), both were astonished at its strength. When the child by and by became bigger (big; Conditional Past), it went to the Demon's island to take the treasures. Because the old woman gave millet-dumplings to Momotarō for lunch, Momotarō fastened the dumplings to his loin and went at once out of the house.

Third Lesson.

18. The **Negative Voice** of all verbs having the suffix *mas'* attached to them will be seen from the following table.

		Present	Past	Future I.	Future II.	Condit. Present	Condit. Past
I. deru	de-	} masen'	} masen' desh'ta	} masu-mai	} masen' desh'-tarō	} masen(a)-kereba* or maseneba	} masen(a)-kattara* or masen' desh'tara
miru	mi-						
II. kaku	kaki-						
kagu	kagi-						
das'	dashi-						
mats'	machi-						
yobu	yobi-						
yomu	yomi-	}	}	}	}	}	}
aru	ari-						
iu	ii-						

19. **Honorifics.**** In speaking of persons or things connected with, or in possession of, the person addressed, or in speaking of the addressed person's actions, special

* The letter (*a*) is generally not audible.

** This important chapter of the Japanese language cannot be treated of in detail at this place. The object of this Lesson is only to give the student an insight into the nature of these expressions and make him familiar with a few examples. More will be found in Lesson 39, others are scattered throughout the book.

honorific expressions are used in Japanese, which it would be absurd to apply to one's own possessions or actions. Honorifics are also applied to third persons, but only if the person spoken of holds a higher social position than the person spoken to, or if he is present and not lower in rank. There are, moreover, other expressions which are only used in speaking of one's own actions or possessions, or of such third persons as are either not present, or lower in rank than the person spoken to. It should still be remarked that honorifics must not be used indiscriminately, their use being graduated according to the degrees of social rank.

20. In general the expressions of this kind may be divided into three classes:

a) Expressions which can only be applied to the second and third persons, and others which can only be applied to the first and third persons;

b) Expressions which in themselves are neither honorific nor imply any relation to the person addressed, but are made honorifics by certain words prefixed to them;

c) Respectful and humble verbs.

21. Examples of a). Expressions applying to:

The 1st person:	The 2nd or 3rd person:	Plain noun:
<i>chichi</i> } my <i>chichioya</i> } father <i>oyaji</i> <i>ototsan</i> papa!	<i>go sompu sama</i> } your, <i>go shimpu sama</i> } or his, <i>ototsan</i> } father	<i>oya</i> } the <i>chichioya</i> } father
<i>haha</i> } my <i>hahaoya</i> } mother <i>o fukuro</i> <i>okkasan</i> mamma!	<i>okkasama</i> your, or his, mother	<i>haha</i> } the <i>hahaoya</i> } mother
<i>kanai</i> } my wife <i>sai</i> } <i>omae</i> my dear, or Christian name	in the upper class: <i>okusama</i> in the middle class: } your, <i>go shinzosama</i> } or his, in the lower class: } wife <i>o kamisan</i>	<i>saikun</i> } <i>tsuma</i> } the wife <i>nyōbō</i> } <i>tsureai</i> the con- sort

The 1st person:	The 2nd or 3rd person:	Plain noun:
<i>yado</i> } <i>uchi</i> } *my husband <i>taku</i> } <i>anata</i> my dear, or Christian name	Family-name followed by <i>san</i> your husband <i>go shujin</i> } your master, <i>danna san</i> } Mr. X. in the lower class: <i>go teishu</i> your master, Mr. X.	<i>otto</i> the husband <i>tsureai</i> the con- sort
<i>segare</i> my son <i>mus'me</i> my daugh- ter	<i>go shisoku</i> your son <i>o jō san</i> your daughter, Miss X.	<i>mus'ko</i> the son <i>mus'me</i> the daughter, the girl

The word *sama* (or, less polite, *san*) is used corresponding to the English words Mr., Mrs., or Miss, in speaking to or of others, only that it follows the name instead of preceding it, thus: *Takikawa san* Mr. Takikawa (the word *sama* is often replaced by its equivalent *kun*, thus: *Takikawa kun*), *kami sama* the Lord, God; *Shima san ga kimash'ta* Mr. Shima has come. Even in speaking to or of intimate friends, *san* or *kun* cannot be omitted. Ladies, whether married or not, are addressed like gentlemen — that is, by their family-name followed by *san*, thus: Mrs. Takikawa *Takikawa san!* In speaking of ladies, however, it is necessary to use such circumlocutions as: *Takikawa san no okusama* Mrs. Takikawa, *Takikawa san no o jō san* Miss Takikawa. — If ladies are addressed or spoken of by their Christian names, the prefix *o* is put before, and *san* after the name, thus: *o Kame san* Miss Kame, *o Matsu san* Miss Matsu. The word *o* is never prefixed to family-names or gentlemen's Christian names.

22. Examples of b). Nouns and adjectives denoting some possession or quality of the 2nd or 3rd person get *o* prefixed to them if they are Japanese words, and *go* if they are borrowed from the Chinese. There are,

* *yado*, *uchi*, *taku*, meaning "house", generally take *de wa* instead of the Nominative particle *ga*, although *ga* may be used. See Less. 36,201.

however, many exceptions to this rule, certain Japanese words taking *go*, and certain Chinese words *o*. *o* as well as *go* mean "august". For instance: *o kuni* your country, *o uchi* or *o taku* your house, *o* or *go tanjōbi* your birthday, *o yasui go yō des'* it is an easy service (you demand of me). A number of familiar expressions are generally used with *o* or *go* prefixed and *sama* affixed to them, thus: *go kūrō sama* your trouble = thanks for your trouble; *o kinodoku sama* poison for your spirit = I am very sorry for your sake. There are, moreover, words which are always used with *o* or *go* prefixed to them, especially by women and children, without conveying the idea of doing honour to the person addressed, as for instance: *go zen* dinner, *o tentō sama* the sun, *o tsuki sama* the moon, *o tenki* the weather, *o cha* tea, *o kashi* cake, *o shiroi* powder (the cosmetic), *go chisō* a feast, dinner, *go hōbi* reward, and so forth.

23. Examples of c). The verbs *nasaru*, *kudasaru*, *gozaru* (all belonging to II, 5), the conjugation of which differs a little from the general rules. The stems *nasari*, *kudasari*, *gozari*, are mostly pronounced *nasai*, *kudasai*, *gozai*, and, accordingly, with the suffix *mas'*: *nasaimas'*, *kudasaimas*, *gozaimas'*, *nasaimash'ta*, *kudasaimash'tarō*, *gozaimash'te*, and so on. The Imperatives are: *nasaimase*, *kudasaimase*, or *nasaimashi*, *kudasaimashi*, or, more commonly, *nasai*, *kudasai*. The Subordinative has the forms: *nas'tte*, or *nasatte*, *kudasatte*. *nasaru* and *kudasaru* are used independently, as well as auxiliary verbs, but in both cases only of the 2nd and 3rd persons; *gozaru*, the polite verb for *aru*, "there is", and *de gozaru*, the polite equivalent of *de aru*, *des'* (Lesson 1,7), are — like the suffix *mas'* — used indiscriminately of the 1st, 2nd, and 3rd persons.

24. The three verbs *nasaru*, *suru* and *itas'* all mean "to do"; *itas'* humbly denotes the action of the 1st and (more rarely) 3rd persons, *suru* the action of the 1st and 3rd persons, if there is no necessity of speaking humbly, and of the 2nd person, if he is one's inferior or intimately connected with one.

nasaru, used as an auxiliary, is affixed to the stem (in Cl. I to the simple stem, in Cl. II to the *i*-stem)

of any verb denoting the action of the 2nd and (more rarely) 3rd persons. Generally *mas'* is suffixed to *nasaru* and *o* or *go* precedes it, as, for instance: *yomu* to read: *o yomi nasaimash'ta ka?* Have you read?

25. *kudasaru*, used as an independent verb, means "to give" or "bestow"; the same meaning is expressed, but less politely, by *kureru*.

As an auxiliary meaning "to condescend", "to be pleased to do", that is, denoting that the action of the 2nd or 3rd person is done, or meant to be done, in favour of the speaker — *kudasaru* either follows the stem of other verbs, which then must be preceded by *o* or *go* — or the Subordinative, without *o* or *go* preceding the latter. *kureru*, as an auxiliary, always follows the Subordinative. The Imperative of *kureru*: *kure*, often preceded by *o*, is attached to the Subordinative of other verbs and generally used in speaking to one's own inferiors instead of the Imperative of the plain verb*. For instance: *kore wo yonde (o) kure!* Read this! Politely one would say *kore wo yonde kudasai*, or *kore wo o yomi kudasai!* Please to read this! or, very formally, *o yomi nas'tte kudasai(mashi)!*

Examples: *anata no ototsan wa go sōken de gozaimas' ka?* Is your father in good health? — *arigatō, chichi wa itsu mo no tōri tassha de gozaimas'*. Thanks, my father is quite well as ever. — *okusama wa ikaga de gozaimas' ka?* How is Mrs. X. (your wife)? — *shujin wa o uchi de gozaimas' ka?* Is Mr. X. (master) at home? — *shujin wa o jō san wo tsurete sampo ni ikaremash'ta*. Mr. X. is taking a walk with Miss X. (his daughter). — *go shisoku wa o ikuts' des' ka?* How old is your son? — *segare wa ima nanats' de gozaimas'*. My boy is just seven. — *kono tegami wo yonde kudasai!* Pray read this letter! — *itsu o kaeri nasaimas' ka?* When will you come back? — *o jama wo itashimash'ta*. I have been disturbing you. — *ano hon wo yokosh'te kudasai!* Please hand me over that book there! — *o kake nasai!* Take a seat! — *okkasama wa mohaya o kaeri nasaimash'ta ka?* Has your mother come back already? — *chotto o yasumi nasai!* Rest a moment!

* More about the Imperative will be found in Lesson 17,108.

Words.

mukō the opposite side
inu a dog
Nippon Japan
tomo a companion; *o* — *itas'*
 I will accompany you
mon a gate
saru a monkey
yane a roof
kiji a pheasant
hei a fence
oni, plural *onidomo*, demons
oku the inner part (e. g., of a building)
toki time; *sono* — at that time, then
taishō a general, leader
tetsu iron; — *no* (made of) iron
bō a bar, bludgeon
kumiuchi a hand-to-hand fight
kōsan surrendering; — *suru* to surrender
kakuremino a magic cloak
kakuregasa a magic hood
uchide-no-kozuchi a magic wand
sangoju coral
kuruma a carriage, cart
teguruma a carriage for one's own use
dono Mr.
miyage a present brought from a journey; — *ni* as a present from a journey
kite, Subord. of *kuru* to come
oide nasai please to go
yatte, Subord. of *yaru* to give
tsureru to take with one (living creatures)
maitte, Subord. of *mairu* to come
negatte, Subord. of *negau* to request, to beg
morau to receive
watatte, Subord. of *wataru* to cross (a river)
shimeru to shut
ireru to put in, to let enter

sh'te, Subord. of *suru* to do
tobikoeru, wo — to fly over
norikoeru, wo — to mount over
akeru to open
oshiitte, Subord. of *oshiiru* to burst into
tatakatte, Subord. of *tatakau, to* — to fight with
semekomu to enter by force
utte, Subord. of *uts'* to beat; *ni utte kakaru* to begin to beat
ukenagas' to parry [one
hajimeru to begin (trans.)
shibariageru to fetter
shimau to finish; after the Subord. it expresses the completion of the action
osoreitte, Subord. of *osoreiru* (II,5) to fear
tsumaseru to cause to load
hayasaseru to applaud
wakete yaru to divide and give, to give part of something
anata you
ore I
kore (subst.) this
dare ga who?
dare no whose?
dare mo (with a negative) *no-nan'* what [body
sore kara after that, and then,
soko de after that, then [next
doko ye whither; *doko kara* whence
f'toi thick
ichi one; *Nippon* — *no* first-rate Japanese
saki the foremost part, front
ichiban the first; — *saki ni* first and foremost
tsugi ni, sono — next to that
to onaji yō ni in the same way
to issho ni together with [as
made till, as far as, to
nagara while, though.

8. Reading Lesson.

Momotarō (conclusion).

s'koshi iku to, kawa no mukō kara inu ga kite: «anata wa doko ye oide nasaimas' ka? mata o koshi ni ts'keta no

wa¹ nan' de gozaimas'?' — «ore wa Onigashima ye iku n' de², koshi ni ts'keta no wa Nippon ichi no kibidango da.» — «hitots' kudasai! o tomo itashimashō.» — Momotarō wa dango wo yatte inu wo tomo ni³ tsuremash'ta. tsugi ni saru ga maitte, sono tsugi ni kiji ga kite inu to onaji yō ni tomo wo negatte⁴ dango wo moraimash'ta. Momotarō wa inu saru kiji wo tomo ni tsurete Onigashima ye watatte miru to, oni wa mon wo shimete dare mo iremasen'. sore kara kiji wa ichiban saki ni mon no yane wo tobikoe⁵, saru wa hei wo norikoete naka kara⁶ mon wo akemash'ta.

soko de Momotarō wa inu to isshe ni mon no naka ni oshiitte ōku no oni to tatakatte tsui ni oku made semekomimash'ta. sono toki taishō no⁷ Akandōji wa f'toi tetsu no bō wo motte Momotarō ni utte kakaru to, Momotarō wa ukenagash'te kumiuchi wo hajime, tsui ni Akandōji wo shibariagete shimaimash'ta.⁸ onidomo wa osoreitte kōsan sh'te, kakuremino kakuregasu uchide-no-kozuchi sangoju nado no⁹ takaramono wo dashimash'ta. Momotarō wa sore wo kuruma ni tsumasete — «kore wa dare no teguruma?»⁹ — «Momotarō no teguruma» — to hayasase nagara¹⁰, jiji baba ye no miyage ni motte kaette, inu saru kiji ni mo wakete yarimash'ta.

¹ That which you have fastened to your loin. — ² *iku n' de* Subord. of *iku n' des'*, periphrase of *iku*, I go. — ³ as a companion. — ⁴ begged (to be made) his companions. — ⁵ stem of *tobikoeru*; the stem is used in the same way as the Subordinative at the end of co-ordinate sentences. — ⁶ from within. — ⁷ explicative Genitive: the leader Akandōji. — ⁸ he ended by fettering. — ⁹ Question of the people meeting them on their way; the following sentence is the answer of Momotarō's followers. — ¹⁰ While, so asking and answering, they applauded.

3. Exercise.

Where did Momotarō come after he had walked awhile? He came to a large river. Where did the dog come from? He came from the other (opposite) side of the river. Were the dumplings (he had) fastened to Momotarō's loin good dumplings? They were first-rate Japanese dumplings. Did the dog get a dumpling? Yes (*hai*), he got. Did the other companions get dumplings, too (*mo*)? Yes, the monkey as well as the pheasant (the monkey too, the pheasant too) got dumplings. Where did Momotarō lead his companions to (where did M. take his companions with him and (Subord.) went)? Did the demons open the gate and allow Momotarō, the dog, monkey, and pheasant to enter (let enter)? No (*ie*), they had shut the door and did not allow anyone to enter. Who flew over the fence first? The pheasant flew over the gate,

then the monkey mounted over the fence. Inside the gate there were many demons. Those (*sono*) demons fought with Momotarō and (*ya*) his companions, but Momotarō at last ended by fettering the leader Akandōji. Then the other demons surrendered. Momotarō took the treasures, had them loaded on a carriage, and returned home with (them; *motte*).

Fourth Lesson.

26. Conjugation of the **Irregular Verbs** with the suffix *mas'*:

	suru to do	kuru to come	iku to go	shinuru to die
<i>Stem in i</i>	shi	ki	iki	shini
<i>Subordinative (without mas')</i>	sh'te	kite	itte	shinde
<i>Subordinative (with mas')</i>	shimash'te	kimash'te	ikimash'te	shinimash'te
<i>Present</i>	shimas'	kimas'	ikimas'	shinimas'
<i>Past</i>	shimash'ta	kimash'ta	ikimash'ta	shinimash'ta
<i>Future I.</i>	shimashō	kimashō	ikimashō	shinimashō
<i>Future II.</i>	shimash'tarō	kimash'tarō	ikimash'tarō	shinimash'tarō
<i>Present Cond.</i>	shimasureba	kimasureba	ikimasureba	shinimasureba
<i>Past Condit.</i>	shimash'ta-ra(ba)	kimash'tara-(ba)	ikimash'tara-(ba)	shinimash'tara-(ba)
<i>Negative voice</i>	shimasen'	kimasen'	ikimasen'	shinimasen'

and so on as in Lesson 3,18.

27. **The Adjective.** The termination *i* of the true Adjective mentioned in Lesson 1,6 is preceded by one of the vowels *a, i, u, o*, thus: *hayai* quick, early, *yoroshii* good, *samui* cold, *kuroi* black. After dropping the termination *i*, we obtain the *stem* of the adjective, thus:

haya yoroshi samu kuro.

By adding the syllable *ku* to the stem we obtain the *adverbial form*, thus:

haya-ku yoroshi-ku samu-ku kuro-ku

After the dropping of *k* and the subsequent crasis of the two remaining vowels, we obtain the *contracted adverbial form*. The new syllables produced by the crasis are:

from $a + u : \bar{o}$,	thus <i>haya(k)u</i> passes to <i>hayō</i>
$i + u : i\bar{u}$ (pron. \bar{u}),	» <i>yoroshi(k)u</i> » » <i>yoroshiū</i>
$u + u : \bar{u}$	» <i>samu(k)u</i> » » <i>samū</i>
$o + u : \bar{o}$	» <i>kuro(k)u</i> » » <i>kurō</i> .

To repeat what we have said: there is a form in *i*, an adverbial form in *ku*, and a contracted adverbial form.

28. According to what has been said in Lesson 1,6, the verb “to be” is understood when the true adjective in *i* is used predicatively to express the Present tense. Yet the adjective in *i* may be, and indeed is very often, followed by the Japanese equivalent of “to be”, namely, *des’* or *da*. The adjective is thus used like a noun (Lesson 1,7). For instance: it is cold *samui*, or *samui des’*. The adjective in *i* is in such cases frequently followed by the word *no* or its abbreviation *n’*, which stands for *mono* (concrete thing) or *koto* (abstract thing) — *e. g.*, *samui no* (or *n’*) *des’* it is a cold thing (it is cold); *kono shina wa ii n’ des’* this article is a good one (is good).

29. *des’* and *da* are susceptible of conjugation, and by this means the true adjective is made available for the other tenses, thus:

Present	<i>samui n’ des’, da</i>	it is cold
Past	» »	<i>desh’ta, d’atta</i> it was cold
Future I.	» »	<i>deshō, d’arō</i> it will probably be cold
Future II.	» »	<i>desh’tarō, d’attarō</i> it has probably been cold
Pres. Cond.	» »	<i>nara(ba)</i> if it is cold
Past Cond.	» »	<i>desh’tara(ba)</i> if it had been cold
Subordinat.	» »	<i>de</i> .

30. The adverbial form in *ku* is used before all verbs; thus also when in English an adjective is used, as, *e. g.*, it has become cold *samuku narimash’ta*, and so before the verb *aru*, which after the adverbial form does not mean “there is”, but simply “is” or “are”.

By means of agglutinating the conjugational forms of *aru* to the adverbial form in *ku*, one more inflection of the true adjective is produced, as shown in the following table:

Subordinative	<i>samukute (samuk’te, samukutte)</i>
Present	<i>samui</i> it is cold
Past	<i>samukatta</i> it was cold

Future I.	<i>samukarō</i> it will probably be cold
Future II.	<i>samukattarō</i> it has probably been cold
Pres. Condit.	<i>samukereba</i> * if it is cold
Past Condit.	<i>samukattara(ba)</i> if it had been cold
Alternat. form	<i>samukattari</i> **

31. In the colloquial language the verb *aru* is not used in the negative voice. It is then replaced by the negative adjective *nai*, which is inflected exactly like the other adjectives in *i*. When attached to the adverbial form of adjectives, *nai* serves to form their negative conjugation.

Inflection of *nai*:

Adverbial form	<i>naku</i> (never contracted)
Subordinative	<i>nakute</i> (<i>nak'te</i> , <i>nakutte</i>)
Present	<i>nai</i> is not, there is not
Past	<i>nakatta</i> was not, there was not
Future I.	<i>nakarō</i> will probably not be, there will probably not be
Future II.	<i>nakattarō</i> has probably not been, there has probably not been
Pres. Condit.	<i>nakereba</i> if is, if there is
Past Condit.	<i>nakattara(ba)</i> if was, if there was
Alternat. form	<i>nakattari</i> .

Adjective with *nai* attached to it:

Subordinative	<i>samuku nak'te</i>
Present	<i>samuku nai</i> it is not cold
Past	<i>samuku nakatta</i> it was not cold
Future I.	<i>samuku nakarō</i> it will probably not be cold
Future II.	<i>samuku nakattarō</i> it has probably not been cold
Pres. Condit.	<i>samuku nakereba</i> if it is not cold
Past Condit.	<i>samuku nakattara(ba)</i> if it had not been cold
Alternat. form	<i>samuku nakattari</i> .

32. Like other true adjectives, *nai* may be followed by *des'*, *da*, *n' (no) des'*, *n' da*. Instead of the negative adjective with the affirmative forms of *des'* or *da*, the affirmative adjective with the negative forms of *de aru* may be used, thus:

* The termination *kereba* is often pronounced *kerya*.

** The meaning of this form is explained in Lesson 6,46.

samuku nai n' des', da or *samui n' de wa (or ja) nai, arimasen'* it is not cold

samuku nai n' desh'ta, d'atta or *samui n' de wa (or ja) nakatta, arimasen' desh'ta* it was not cold

samuku nai n' deshō, d'arō or *samui n' de wa (or ja) nakarō, arimasen' deshō, arimasumai* it will probably not be cold

samuku nai n' desh'tarō, d'attarō or *samui n' de wa (or ja) nakattarō, arimasen' desh'tarō* it has probably not been cold

samuku nai n' nara(ba) or *samui n' de wa (or ja) nakereba, arimasen'kereba* if it is not cold

samuku nai n' desh'tara(ba), d'attara(ba) or *samui n' de wa (or ja) nakattara(ba), arimasen' desh'tara(ba)* if it had not been cold.

Japanese being fond of periphrastical forms, even such accumulated periphrases are found as:

<i>samui n' de wa (or ja) nai n' des'</i>	it is not cold
» » » » » » »	<i>desh'ta</i> it was not cold,
» » » » » » »	<i>deshō</i> etc.
» » » » » » »	<i>desh'tarō</i>
» » » » » » »	<i>nara(ba)</i>
» » » » » » »	<i>desh'tara(ba).</i>

33. In the Tōkyō colloquial the contracted adverbial form (27) is always used before the verb *gozaru* (in Kyōto, instead of the form in *ku*, before all verbs), the form in *ku* only when emphasised by *wa* (*ku wa gozaimas'* or *gozaimasen'*).

<i>samū gozaimas'</i>	it is cold	<i>samū gozaimasen'</i>	it is not cold
» <i>gozaimash'ta</i>	it was cold	» » <i>desh'ta</i>	it was not cold
» <i>gozaimashō</i>	it will probably be cold	» <i>gozaimasumai</i>	it will probably not be cold
» <i>gozaimash'tarō</i>	it has probably been cold	» <i>gozaimasen' desh'tarō</i>	it has probably not been cold
» <i>gozaimas' nara(ba)</i>	if it is cold	» <i>gozaimasen'kereba</i>	if it is not cold
» <i>gozaimash'tara(ba)</i>	if it had been cold	» <i>gozaimasen' desh'tara (ba)</i>	if it had not been cold
<i>samuku wa gozaimas' ga</i>	it is cold, but . . .	<i>samuku wa gozaimasen' ga</i>	it is not cold, but . . .

34. Various as the above forms are, they do not differ so much in meaning as in the degrees of politeness. The Present tense in *i*, and the adverbial form in *ku* with *aru* agglutinated to it, altogether belong to the familiar style. The forms in *n' des'* are somewhat politer, but it is the contracted form with *gozaru* which is decidedly polite.

As to prefixing *o* or *go* to the adjective, cf. Lesson 3,22.

Examples: *kono o kashi wa nakanaka ii n' des'*. This cake is very good. — *kore wa takai ka?* Is that dear? — *ie, takō gozaimasen'*. No, it is not dear. — *hi ga dandan mijikaku narimash'ta*. The days have gradually become short. — *o taku wa tō gozaimas' ka?* Is your house far? — *ie, goku chikō gozaimas'*. No, it is very near. — *kono tabako wa kitsui n' des' ka?* Is this tobacco strong? — *kitsui n' ja arimasen' ga, mō tak'san nomimash'ta kara, yamemashō*. It is not strong, but as I have smoked much already, I will leave it. — *omoshiroi hon ga arimasen' ka?* Is there not an interesting book? — *kono hon wa omoshirok'te sono ue yasui kara, o mochi nasai!* This book being interesting and, moreover, easy, take it! — *kono chabon ga takaku nakereba kaimashō*. If this tea-tray is not dear, I will buy it. — *takai n' de wa nai n' des'*. It is not dear. — *ash'ta tenki ga yokereba, Ueno kōen wo mi ni ikimashō*. If the weather be good to-morrow, I will go to see the Ueno park. — *kore de ii n' des'*. This will do.

Words.

<i>kawazu</i> a frog	<i>shitsubō</i> despair; — <i>suru</i> to despair
<i>ippiki</i> (Numerative) one	<i>muki</i> circumstance, matter
<i>haba</i> breadth; — <i>no kiita</i> influential	<i>hanashi</i> a talk, story, saying
<i>mono</i> a person	<i>saiwai</i> good fortune; fortunately
<i>kembuts'</i> sight-seeing, seeing, looking at	<i>mottomo, go — des'</i> you are right
<i>shuppats'</i> departure; — <i>suru</i> to start	<i>ki</i> spirit; — <i>ga tsuku</i> to notice, perceive
<i>tochū ni</i> on the way	<i>manzoku</i> contentment; — <i>suru</i> to be content
<i>tōge</i> a mountain-pass	<i>sansei suru</i> to approve
<i>mine</i> the top of a mountain	<i>atoashi</i> hind-foot
<i>ashiyasume</i> rest (from walking); — <i>wo suru</i> to rest	<i>tsukidokoro</i> position
<i>tabi</i> a travel	<i>takai</i> high
<i>yōsu</i> appearance	<i>obots'kanai</i> doubtful
<i>tokoro</i> a place; — <i>ga</i> but	<i>sumu</i> to reside, live
<i>michinori</i> distance of the road	<i>kiku</i> to be of effect, to hear
<i>hambun-michi</i> half of the way	<i>omoitats'</i> to make up one's mind, to project

noboru to ascend, go up
oide des' you go
tazuneru to inquire
tazuneau to inquire mutually
mairu to come, go
toikaes' to ask in return
ikitsuku to arrive at
nagameru to see, look at
tachiagaru to stand up
chigawanai not to be different
wakareru to separate (intr.)
nakanaka very
kyū ni quickly
yōyō no koto de with difficulty
mukō kara from the opposite or
 other side

sōhō both
shibaraku some time; — *tatte*
 after awhile
mazu first
anata you
watashi I
sō suru to then, thereupon
dochira ye whither
dochira mo both of them
ryōhō both sides
tagai ni mutually
sassoku at once
tsukuzuku to attentively
nani what!
onaji the same
mo yahari likewise, also.

4. Reading Lesson.

*Ōsaka*¹ *no kawazu to Kyōto*¹ *no kawazu.*

*mukashi Kyōto ni ippiki*² *no kawazu ga sunde*³ *orimash'ta.*
*kono kawazu wa Kyōto de wa*⁴ *mō nakanaka haba no kiita*
*mono desh'ta ga, mada Ōsaka wa*⁵ *mita koto ga nai*⁶ *no de,*
*kyū ni kembuts' wo*⁷ *omoitatte shuppats' shimash'ta tokoro*
*ga*⁸, *tochū ni tōge ga hitots' arimash'te yōyō no koto de*⁹
mine ye nobotta toki ni, mukō kara mo ippiki no kawazu
*ga nobotte kimash'ta.*¹⁰ *soko de sōhō ga shibaraku ashi-*
yasume wo shimash'te mazu Kyōto no kawazu ga: «anata wa
*tabi no go yōsu des'*¹¹ *ga, doko ye oide des' ka?» — to*
tazunemash'ta. sō suru to, «watashi wa Ōsaka no kawazu
des' ga, mada Kyōto wo mita koto ga arimasen' kara, Kyōto-
*kembuts' ni*¹² *mairu tokoro*¹³ *des'. anata wa dochira ye?»*
— to toikaeshimash'ta. soko de Kyōto no kawazu mo «Ōsaka-
*kembuts' no tochū da» to iu*¹⁴ *koto wo hanashimash'te ryōhō*
*no michinori wo tagai ni*¹⁵ *tazuneaimash'ta tokoro ga, dochira*

¹ Names of two towns in Japan. — ² Numerative for animals: one frog. — ³ Subord. of *sumu*; the Subord. with the verb *oru* or *iru* forms continuative tenses corresponding to the English "was living". — ⁴ *de wa* in. — ⁵ as for Ōsaka; Ōsaka is the Accusative. — ⁶ "there was not the thing that he had seen" = had not yet seen. — ⁷ "he projected the seeing" = to see. — ⁸ but. — ⁹ lit. "it was an affair of trouble," adverbial expression meaning: with difficulty; *de* Subord. of *des'*. — ¹⁰ came ascending. — ¹¹ "as for you, it is your (go) appearance of a travel" = it seems you are on a journey. — ¹² "to Kyōto seeing" = to see K. — ¹³ *tokoro* after the Present tense means "to be about to". — ¹⁴ By *to iu koto* "the thing which is called", the preceding sentence ("Ōsaka . . . da") becomes the Accusative of *hanashimash'te* = he told that. — ¹⁵ *tagai ni* before, and *au* after the stem

mo «mada yōyō hambun-michi da» to iu koto wo¹⁴ kiite shitsubō shimash'ta.

shibaraku tatte Ōsaka no kawazu no iimas' ni wa¹⁶: «kono muki de wa mukō made ikitsuku koto¹⁷ wa obots'kanai hanashi¹⁸ des' na! saiwai koko wa takai tokoro des' kara, koko kara Kyōto to Ōsaka wo nagamete kaerō de wa arimasen' ka?¹⁹ — to iimash'tara²⁰, Kyōto no kawazu mo: «go mottomo des'» — to sassoku sansei shimash'ta. soko de ryōhō no kawazu wa atoashi de tachiagatte tsukuzuku to nagamete Ōsaka no kawazu no iu ni wa: «nani! Kyōto mo Ōsaka to²¹ onaji koto da.» — Kyōto no kawazu mo: «Ōsaka mo yahari Kyōto to chigawanai» — to iimash'te jibun no me no tsukidokoro ni wa ki ga tsukazu²² manzoku sh'te wakarete moto kita hō ye²³ kaetta to iu koto de arimas'.

of the verb (*tazune-ai-mash'ta*) mean: mutually, each other. — ¹⁶ *iimas' ni wa . . . to iimash'tara* "as for the frog's saying — when he had said". — ¹⁷ *koto* after the verb makes the verb a noun, "the going" = to go. — ¹⁸ "a doubtful saying" = a doubtful thing. — ¹⁹ *kaerō* Future of the plain verb *kaeru* (II,5); "is it not we will return?" = won't we return? — ²⁰ Past Condit. used temporally: when he had said. — ²¹ *to* as. — ²² negative Subord. of the plain verb *tsuku*: without noticing. — When the frogs stood on their hind-feet, with their faces towards the towns they wished to see, their eyes must, on account of their peculiar position, be turned backwards towards the places they had come from. — ²³ *to* the sides they had originally come from.

4. Exercise.

Look at that frog! What a big fellow (*yats'*) it is (is it not?). Are there many frogs in this neighbourhood (*hen*)? There are several sorts (*iroiro*), but all (of them) are not so big. Are there people in your country who eat frogs? There are few people who eat frogs. The taste (*aji*) is not bad, they say, but (people) eat only the hind-legs. A certain (*aru*) frog of Ōsaka went to see Kyōto, but there being a high mountain between Kyōto and Ōsaka (*K. to Ō. no aida ni*), he ascended it with great difficulty. On the top he saw another frog and asked: "Are you a frog of this place"? The other frog asked in return: "I have come from Kyōto and am on the way to go to Ōsaka. Where are you (going)? Is it far from here to Ōsaka?" — „It is not too (*amari*) far, but the road is bad, and, moreover, the weather being hot to-day (because . . . is), I have become very tired (to become tired *kutabireru*). Then (*sonnara*) we will rest awhile". Thereupon the two (*ni-hiki no*) frogs sat down in the shade of a high tree, and

the frog of Ōsaka told minutely (*kuwashiku*) of Ōsaka (the things, *koto*, of Ō.), the frog of Kyōto, of Kyōto; but by and by (*dandan*) they became sleepy (adverb. form of *nemui*) and fell asleep (*nemuru*). When they awoke (*mesameru*), it had become late already, therefore (because it had become late) they thought: "We will give up the journey (for) to-day", separated (from each other), and both (*ryōhō*) returned to the places they had come from.

Fifth Lesson.

35. The **Subordinative Form** of the adjective is used in the same way as that of the verb (Lesson 2, 17 and Lesson 13):

a) If there are two or more predicative adjectives in a sentence, then only the last of them assumes the predicative form (that is, the form denoting tense or mood), while the previous one, or ones, take the Subordinative form; for instance: *kono kawa wa semak'te asai* (or *asai n' des'*, *asō gozaimas'*), this river is narrow and shallow.

b) If the predicates of several clauses are adjectives, or partly adjectives, partly verbs, intended to express the same tense and mood or to depend on the same conjunction, then it is only the last adjective or verb that takes the predicative form or is followed by the conjunction, all the previous adjectives or verbs taking the Subordinative form.

Examples: *bara wa akak'te yuri wa shirok'te na no hana wa kiiroi*. The rose is red, the lily white, the rape seed blossom is yellow. — *kyō nodo ga itak'te nao sono ue s'koshi zutsū ga itashimas' kara, keiko wo yamemashō*. As my throat aches to-day and I have a slight headache besides, I will give up the lesson. — (On inverting the two prior clauses of the last sentence, the whole sentence would run thus: *kyō s'koshi zutsū ga itashimash'te nao sono ue nodo ga itai kara*, etc).

36. Very often the Subordinative form and the predicative adjective stand to each other in the relation of cause and effect.

Examples: *kono hon wa wakariyasuk'te omoshiroi*. This book being easy to understand, it is interesting. — *kono uta wa*

mijikak'te oboeyasū gosaimas'. This poem being short, it is easy to be kept in memory. — *tamago wa konareyasuk'te kusuri ni narimas' ga, unagi wa konarenikuk'te karada ni yō gozaimasen'*. Eggs being easy of digestion, they are wholesome, but eel is hard to digest and (therefore) not good for the body. — *kawa ga asak'te kachi de wataremas'*. The river is shallow and can (therefore) be waded through. — *atae ga takak'te kaemasen' desh'ta*. The price being too high, it could not be bought. — *tenki ga waruk'te uchi ni hikkonde imas'*. The weather being bad, I stay at home. — *kurak'te miemasen'*. It is so dark, one cannot see. — *atsukute komarimas'*. It is so hot, I do not know what to do.

In all these cases the Subordinative corresponds to the predicative form followed by *kara* (because), thus: *kawa ga asai kara, tenki ga warui kara, atae ga takai kara*, etc.

37. The Subordinative form followed by such expressions as *tamarimasen'* or *tamaranai* "not to be endured", *shiyō* or *shikata ga nai* or *arimasen'* "there is nothing to be done", "no help for it", serves to express the meaning of the English words "too", "awfully", "extremely", etc., for instance: *okashikute tamarimasen'* it is too laughable; *atsukute shiyō ga nai* it is awfully hot.

38. The Subordinative form is emphasised by placing *wa* after it. The termination *te* together with *wa* is familiarly pronounced *cha*.

The emphasised Subordinative followed by an intransitive (mostly negative) verb or a predicative noun or adjective has the force of the Conditional.

Examples: *tenki ga waruk'te wa deraremasen'*. If the weather is so bad, one cannot go out. — *kono yamaguni wa samukutte hi ga nakutte wa oraremasen'*. If in this mountainous country it is so cold and there is no fire, one cannot stay there. — *shōko ga nak'te wa shinjirarenai*. If there are no proofs, it cannot be believed. — *sai ga nak'te wa fujiyū des'*. If one has no wife, one is not comfortable. — *kane ga nak'te wa ryokō mo dame des'*. If one has no money, one cannot travel. — *kō kitanak'te wa dō des'*. How, if it is so dirty? — *tokei wa amari ōkikute wa fuben da*. If a watch is too large, it is inconvenient. — *kawa ga sonna ni fukak'te wa wataru no ni abunai*. If the river is so deep, it is dangerous to wade through.

39. The affirmative emphatic Subordinative followed by one of the expressions *ikemasen'* or *ikenai*

“it will not do”, *narimasen*’ or *naranai* “it is not” (i. e. it won’t do), means: “not to be allowed”, “must not”.

Examples: *kaban wa sonna ni omok’te wa ikenai*. The trunk must not be too heavy (lit. if the trunk is so heavy, it won’t do). — *ano hito wa o seji wa umai ga, hara no naka wa maru de hantai de, anna ni hara ga kurok’te wa ikemasen*’. His civility is very pleasing, but his inmost heart is quite the contrary; one must not have such a bad (lit. black) heart.

40. The negative emphatic Subordinative followed by one of the above expressions *ikemasen*’, *ikenai*, *narimasen*’, *naranai*, means: “must”.

Examples: *anata wa sekken sh’te kanemochi ni naranak’te wa naranai*. You must be thrifty and become a rich man. — *anata no kimono wa kitanaku wa nai des’ keredomo, motto jōtō de nak’cha naranai*. Your clothes are not exactly ugly; still they must be a little better (lit. more first-class). — *anata wa yoku benkyō suru ga, motto chūibukaku nak’te wa naran’*. You are pretty diligent, but you must be more attentive.

41. The emphatic Subordinative having the force of the Conditional (38), it concurs with the Conditional properly so called, as well as with the predicative form of the adjective followed by *to* (“if”, “when”), thus: *tenki ga warukereba* or *warui to* if the weather is bad; *kawa ga fukakereba* or *fukai to* if the river is deep; *shōko ga nakereba* or *nai to* if there are no proofs, etc. There is however a difference between these forms: the Conditional, and the predicative form followed by *to* expressing a general condition, while the emphatic Subordinative refers to the concrete case.

42. The Present Conditional is not materially different from the Past Conditional. Conditions relating to some actual event may be expressed by either of them, but for conditions contrary to some fact the Past Conditional is preferred.

Words.

bungaku literature
bungakusho books on literature
gak’sha a scholar, a learned man
jibun time; *wakai* — *ni* when young

gambyō an illness of the eyes
jiryō medical treatment
isha a physician
me the eye
mekura a blindman
kanemochi a rich man

yowatari a living; — *wo suru* to
 get a living
amma massage
biwahiki playing the lute
shikata a way of doing, means
shōbai a trade
tsue a stick
te the hand
kamishimo above and below, the
 whole body
mon a small copper coin
keiko practice; — *suru* to prac-
 tise, to study
ryōhō tomo both (together), one
 as well as the other
hon a book
kioku memory
kesshin resolution; — *suru* to
 make up one's mind
deshi, Plur. — *domo*, a pupil
nesshin zeal, eagerness
benkyō diligence, industry
gakkō a school
kobun old literature
chojutsusha an author
taichojuts' a great (literary) work
sats' a volume
shigoto work
yo the night
monogatari a story
kōshaku explanation; — *suru*
 to explain
andō a lamp
akari a light
kaze the wind
mado a window
sensei a teacher
yoshi circumstance
meaki a seeing person (one not
 blind)
wakai young
jōzu skilful
dai-s'ki very fond of
yūmei na renowned
odorokubeki surprising
fujiyū na unfree
jibun de self
nashi ni without

susumu to advance
kakaru, ni — to fall (as ill); *isha*
ni — to consult a physician
tsubureru to be spoilt
kimaru, ni — to be restricted to
hikareru to be guided
tsuku to push; *tsue wo* — to
 walk with a stick
yobiaruku to go about calling
kirau to dislike
yameru to put a stop to
oboeru to remember
yaru to do
dekakeru to start off
hiraku to open
dekiru to come out, take place,
koto ga — can
oshieru to teach
ageru to raise; *na wo* — to make
 oneself renowned
fukikomu to blow in
kieru to be extinguished, to go
 out
mōs' to say (of the 1st and 3rd
 persons)
kotaeru to answer
warau to laugh
tōtō at last
naraba if
to ni kaku at any rate
samo but if
yori but [wise
hoka ni in another way, other-
de mo even
sore de then
mo mata also, likewise
ikkō (with a negative) not in the
 least
jiki ni at once
to sh'te as
ōi ni greatly
futo suddenly
sā well!
nani mo (with a negative)
 nothing at all
chotto awhile
naze (ka) why
sate mo indeed.

5. Reading Lesson.

Hanao Hokiichi.

Nippon bungaku no gak'sha ni¹ Hanao Hokiichi to iu hito ga arimash'ta. Tokugawajidai² no hito des'. kono hito ga wakai jibun ni gambyō ni kakarimash'ta ga, sono toki ni wa mada jiryō ga susunde³ imasen' desh'ta kara, isha ni kakarimash'ta keredomo, tōtō me ga tsuburete⁴ shimaimash'ta. mekura de mo⁵ kanemochi naraba, to ni kaku⁶, samo nake-reba, jibun de yowatari wo seneba narimasen⁷. sore ni⁸ wa amma ka⁹ biwahiki yori¹⁰ hoka ni shikata ga nai. amma wa ima de mo mekura no shōbai ni kimatte oru. mekura no amma wa tsue wo tsuku ka⁹ kodomo ni te wo hikarete¹¹ «amma! kamishimo sambyaku mon!¹²» — to yobiarukimas'. sore de Hanao mo mata amma to biwa wo keiko seneba naran'¹³ tokoro ga, kono hito wa ryōhō tomo kirai de¹⁴ ikkō jōzu ni naranai kara, tōtō yamemash'ta.¹⁵

Hanao wa kodomo no toki kara hon wo yonde moratte¹⁶ kiku koto ga dai-s'ki de¹⁴, mata kioku ga yok'te kiita koto wa mina oboete orimash'ta. jū-go-sai no toki¹⁷ bungaku wo yarō¹⁸ to kesshin sh'te Edo ye dekake, yūmei na gak'sha no deshi ni narimash'ta ga, sono neshin to benkyō to¹⁹ de²⁰ Nihon no bungakusho wa mina yonde shimaimash'ta. soko de jibun de gakkō wo hiraki, jiki ni ōku no deshi ga dekite²¹ kore ni kobun wo oshiemash'ta. Hanao wa mata kobungaku no chojutsusha to sh'te ōi ni na wo agemash'ta. sore wa²²

¹ among. — ² Age of the Tokugawa-family. The shōguns of this family ruled Japan from the year 1603 to 1868. — ³ Subord. with *iru* (the same as *oru*), see Reading Less. 4, note 3. — ⁴ ended by being spoilt. — ⁵ even a blindman. — ⁶ after *to ni kaku* the word *yoroshii* (good) is to be supplied: "is at any rate good", *i. e.* can at any rate put up with. — ⁷ *seneba* is the negative Present Conditional of *suru* to do. The neg. Pres. Cond. with *narimasen'* means: "must", "must get a living". — ⁸ For this. — ⁹ *ka* between two clauses means: "or". — ¹⁰ *yori* "from"; — "(apart) from massage or playing the lute there is no way of doing otherwise", *i. e.* there is no other means but massage, etc. — ¹¹ *ni* by; «having the hand led by a child». — ¹² The blind shampooers cry: "Massage! the whole body, 300 mon". — 1000 *mon* are equal to about threepence. — ¹³ *naran'* neg. Pres. of the plain verb *naru*, = *narimasen'*; cf. note 7. — ¹⁴ Subordinative. — ¹⁵ he gave it up. — ¹⁶ "to read and receive", *i. e.* to have others read to him and to listen. — ¹⁷ When he was 15 years old. — ¹⁸ *yarō* Future of the plain verb *yarū*, "to do literature". Future with *to kesshin suru* "to make up one's mind to do something". — ¹⁹ the conjunction *to* (and) may also be put after the second noun. — ²⁰ *de* by. — ²¹ "many pupils came out," = he got. — ²² *sore wa . . . sh'ta no des'* "this . . . he made", = that is, he made. —

Gunsho Ruijū to iu²³ taichojuts' wo sh'ta no des'. kono hon wa ni-sen-happyaku-go-jissats'²⁴ arimash'te mekura no shigoto to sh'te wa²⁵ odorokubeki mono des'.

aru nats' no yo Hanao wa deshidomo ni Genji²⁶ monogatari wo kōshaku sh'te imash'ta.²⁷ deshidomo wa andō no akari de²⁸ hon wo mite kiite imash'ta²⁷ ga, kaze ga futo mado kara fukikomimash'te akari ga kiemash'ta. sã deshidomo wa nani mo miru koto ga dekizu²⁹ sensei ni «chotto matte³⁰ kudasai!» — to mōshimash'ta. Hanao wa «naze ka?» — to tazunemash'tara³¹, deshidomo wa akari ga kieta yoshi³² wo kotaemash'ta. sono toki mekura no sensei wa: «sate mo meaki wa fujiyū na mono da! akari nashi ni wa yomu koto mo dekin'»³³ — to itte³⁴ waraimash'ta.

²³ to iu which is called, named. — ²⁴ 2850 volumes. — ²⁵ wa emphatically: as the work of one who is blind. — ²⁶ Genji monogatari, a famous novel written by a woman, Murasaki no Shikibu, finished in the year 1004. — ²⁷ Subord. with iu, cf. note 3. — ²⁸ de by (the light). — ²⁹ negat. Subord. of dekiru. — ³⁰ Subord. of mats'. — ³¹ Condit. used temporally: when. — ³² the circumstance that the light had gone out. — ³³ dekin' neg. Present of dekiru = dekimasen'. — ³⁴ Subord. of iu.

5. Exercise.

Although Hanao's eyes were bad (although were bad *waruk'te mo*), he read books every day, but at last he fell ill with his eyes; and as there was no good physician, his eyes gradually became worse (bad) and he became blind. If (to) there is money, it is easy to get a living; but if there is no money, one is really at a loss (*komaru*). Hanao, too, though he was young (*wakak'te mo*), was obliged to enter a trade (*kagyō wo suru*). "What trade is good?" he thought, but truly (*dōmo*) a blind man is not free (*fujiyū*). So (*sore de wa*) he studied massage and to play the lute; but because it was awfully disagreeable (to him), he at last gave it up. Then he made up his mind to study literature; but because he could not ("can" is: *koto ga dekiru* after the Present) read books himself, he had others read to him, and listened; but his memory was good, and he never forgot what he had heard. As (*kara*), besides, his perseverance (*shimbō*) was strong and he was industrious day and night (*nichi-ya*), he gradually became a renowned scholar, gathered pupils himself, and explained (them) old books.

If a book is interesting, it is good; but this book is awfully uninteresting. To-day's characters (*ji*) have been good, but the paper (*kami*) must not be so dirty. This brush (*fude*) is too soft. The ink (the English word) is not black, and so the character cannot be seen (can be seen *mieru*).

Sixth Lesson.

43. The Subordinative of the adjective followed by the postposition *mo* (also, though) has the force of the Concessive.

Examples: *tenki ga waruk'te mo soto ye demash'ta*. Though the weather was bad, I went out. — *karada wa chiisak'te mo hara wa ôkii*. Though his body is small, his heart is generous. — *mazukutte mo kuenai koto wa nai*. Though it is nasty, still it is eatable (lit. that it cannot be eaten is not). — *Shina wa Nihon ni kurabete jinkô ga hijô ni ôkute mo, Nihon ni makemash'ta*. Although China, compared with Japan, has an extremely numerous population, she was conquered by Japan. — *hige ga nak'te mo gôkets' ni naremas'*. Though he has no beard, he may become a hero.

44. The affirmative Subordinative followed by *mo* and one of the predicates *ii*, *yoi*, *yoroshii*, *yô gozaimas'*, *yoroshiû gozaimas'* (is good) means: "to be allowed", "may" the negative Subordinative with *mo* and the same predicates means: "need not".

Examples: *sonna ni yoku nak'te mo ii*. It need not be so good (lit. Though it is not so good, it is good). — *umai mono wa nakutte mo yoi kara, ariai wo motte kina!* As it need not be something tasty, bring what you have at hand! — *ôkii ie ga iriyô de wa nai kara, chiisak'te mo ii*. As I need no large house, a small one will likewise do. — *nedan ni kamaisen', takak'te mo yoi*. I don't mind the price, it may also be dear.

45. Note the following concessive expressions which are used adverbially: *ôk'te mo*, *ôku mo*, *ôku to mo* "at most", *s'kunak'te mo*, *s'kunaku mo*, *s'kunaku to mo* "at least", *hayak'te mo*, *hayaku mo*, *hayaku to mo* "at the earliest", *osok'te mo*, *osoku mo*, *osoku to mo* "at the latest".

46. The Alternative form of the adjective is always used in pairs, one standing in opposition to the other. It may be rendered in English by "sometimes — sometimes", "at one time — then", "now — then", "partly — partly".

Examples: *kono aida no hisho wa dô desh'ta? — tenki ga yokattari warukattari de, yukai de mo ari, mata fuyukai de atta*. How was the summer-resort lately? — The weather was sometimes good, sometimes bad; so it was agreeable, it

is true; but, on the other hand, it was also disagreeable. — *kawa wa asakattari fukakattari des'*. The river is partly deep, partly shallow. — *kono kuni no yama wa takakattari hikukattari des'*. The mountains of this country are partly high, partly low.

47. In the written language the adjective ends in *ki* when used attributively, in *shi* when used predicatively. Sometimes the termination *ki* is also heard in the spoken language, as, for instance, in set speeches. — The adjective of mood *beki* always ends in *ki*. It is added as a suffix to verbs (in Class I. to the stem, in Class II. to the Present tense) and means "ought to", "must", or corresponds to the termination "ble" of English adjectives. The predicative form *beshi* is but rarely used in the colloquial. The adverbial form *beku* occurs in the expressions *narubeku* "as possible", *narubeku wa* "if possible".

Examples: *kyō wa kakubeki tegami ga iroiro arimas'*. There are several letters which must be written to-day. — *motte yukubeki mono wo kono hako ni irete kure*. As for the things I must take with me, put them into this box! — *kore wa temmondai de ts'kaubeki dōgu des'*. This is an instrument which is to be used in observatories. — *ika wa tabebeki sakana des' ka?* Is the cuttlefish an eatable fish? — *koko ni yūbin ye dasubeki tegami ga ittsū arimas'*. Here is a letter which must be posted (*ittsū* is the Numerative for letters: one). — *narubeku hayaku oide!* Come as fast as possible! — *narubeku yasui shina wo katte kite kure!* Buy something as cheap as possible!

The predicative form *beshi* is in the colloquial replaced by *beki hazu des'* or *beki hazu no mono des'*.

Examples: *kokushibyō (or Pest) no hayaru toki ni wa nezumi wo mina korosubeki hazu des'*. If the plague is raging, one ought to kill all rats. — *kono kuni no hōrits' ni sh'tagatte kodomo wa kokonots' ni naru toki ni-do-me no uebōsō wo suru hazu des'*. According to the laws of this country, children must be revaccinated when they are nine years old.

The predicative form in *shi* of other adjectives than *beshi* is still heard from the mouths of educated speakers; it can be followed by *des'*.

Examples: *nao iroiro no sōdan subeki kotogara ga are-domo**, *ikani sen, mō ososhi de, kyō yameneba narimasen'*.

* Concessive form of the written language, = *aru ga*.

There are still several matters we must speak about, but what can we do? — it is already late, and we must give it up for to-day. — *anata wa makoto ni saiwai de, tenka no hito wa mina urayumanai mono wa nashi (des')*. You are really happy, there is nobody in the world who does not envy you.

An expression frequently used is *yoshi* or *yoshi yoshi*, "Good!" "All right!"

Words.

<i>kobu</i> a tumour	<i>senya</i> last night
<i>kobutori</i> taking off a tumour	<i>tōri</i> a way, like
<i>hō</i> the cheek	<i>koro</i> time
<i>kikori</i> a woodcutter	<i>odorite</i> a dancer
<i>sanchū de</i> in the mountain	<i>hontō</i> truth, — <i>ni</i> in truth
<i>arashi</i> a storm	<i>imashime</i> warning
<i>sugi no ki</i> a cedar	<i>migi no</i> right
<i>uro</i> a hollow	<i>ōki na</i> large, big
<i>ichi-ya</i> one night	<i>sabishii</i> lonely
<i>oto</i> a noise; — <i>ga suru</i> there is	<i>osoroshii</i> dreadful
a noise	<i>yō na</i> like, as
<i>omote</i> surface, front-side	<i>kitai na</i> strange
<i>kaots'ki</i> the face	<i>tak'san</i> plenty, many
<i>mae</i> the front; <i>no</i> — <i>ni</i> before;	<i>chikai</i> near; <i>chikaku naru</i> to
— <i>no</i> the aforesaid	come near
<i>wa</i> a circle	<i>omoshiroi</i> interesting
<i>sakamori</i> a feast	<i>shiaiwase na</i> happy
<i>hajime</i> beginning, — <i>no uchi</i>	<i>hidari no</i> left
<i>wa</i> in the beginning, at first	<i>sen no</i> former, above said
<i>moto</i> origin; — <i>yoru</i> by nature	<i>hairu</i> to enter
<i>hyōshi</i> beating the time; — <i>ni</i>	<i>yamu</i> to cease, to stop
by the impulse of	<i>kururu</i> to set (as the sun)
<i>ichi-ji</i> for a time	<i>akas'</i> to pass (the night)
<i>odori</i> a dance	<i>au, ni</i> — to meet
<i>yoake</i> daybreak	<i>kagamu</i> to squat
<i>yakusoku</i> agreement	<i>fukeru</i> to become late
<i>shirushi</i> a sign	<i>nozoku, wo</i> — to peep at
<i>ku</i> pain; — <i>mo naku</i> without	<i>atsumaru</i> to gather (intr.)
pain	<i>atsumatte kuru</i> to begin to
<i>yume</i> a dream; — <i>ga sameru</i>	gather
the dream fades = to awake	<i>ts'kuru</i> to make
from a dream	<i>nomu</i> to drink
<i>kao</i> the face	<i>odori</i> to dance
<i>itami</i> pain	<i>shihajimeru</i> to begin (to do)
<i>ichi-bu shijū</i> (one part, beginning	<i>kowagaru</i> to be frightened
and end) = all from beginning	<i>shirazu shirazu</i> unconsciously
to end	<i>ukasareru</i> to be carried away
<i>nyōbō</i> a wife	<i>odorikomu</i> to dance into
<i>tonari</i> neighbourhood	<i>kanjiiru, ni</i> — to admire
<i>rōjin</i> an old man	<i>homehayas'</i> to applaud
<i>ryōji</i> medical treatment; — <i>sh'te</i>	<i>azukaru</i> to take charge of; <i>azu-</i>
<i>morau</i> to be treated	<i>katte oku</i> to take charge of

oku to put
nukitoru to take out
naderu to stroke
nugutoru to wipe away
akeru to be over; *yo ga* — it
 begins to dawn
naku naru to disappear
urayamashigaru to be envious
kika-eru to cause to hear
deru, uchi wo — to go out of
 the house
hajimeru to begin (trans.)
konai, neg. Present of *kuru* to
 come
haideru to creep out
suwaru to squat
odorideru to dance out
motehayas' to applaud
kaes' to return (trans.)
oiyaru to drive away
nagekaes' to throw back
kuttsuku to stick

iits'taeru to hand down (by
 tradition)
hitori no one (person)
sono uchi ni in the meantime
nani ka something
sotto stealthily
shikiri ni incessantly, over and
 over again
yagate soon
kono go hereafter
doko where; — *to mo naku* one
 does not know where
ato de after this
isoide hurriedly
nokorazu entirely, all
sonnara if it is so, then
soko there
hatash'te finally
mada still
chitto a little; — *mo* (with a
 negative) not in the least
kondo this time

pittari to smack!

6. Reading Lesson.

Kobutori.

*mukashi migi no hō ni ōki na kobu no aru*¹ *hitori no*
kikori ga arimash'ta. *aru hi sanchū de arashi ni aimash'te*
*sugi no ki no uro no naka ye haitte yamu*² *no wo matte*
orimash'ta ga, sono uchi ni hi mo kuremash'ta kara, kaeru
*koto mo dekinai de*³ *soko de ichi-ya wo akas' koto ni*
*shimash'ta.*⁴ *kikori wa sabishii no to osoroshii no de*⁵ *nemuru*
*koto mo dekizu ni*⁶ *kagamatte orimash'ta ga, yo no fuketa*
*jibun nani ka kuru yō na oto ga shimash'ta*⁷ *kara, sotto*
omote wo nozoite mimas' to, kitai na kaots'ki no mono ga
tak'san atsumatte kite ki no mae ni wa wo ts'kutte sakamori
*wo hiraki, nondari odottari*⁸ *shihajimemash'ta.* *hajime no*
uchi wa kikori mo kowagatte orimash'ta ga, jibun ga moto

¹ on whose right cheek there was a large tumour. — ² "was waiting for the ceasing (of the storm)". — ³ *dekinai de* = *dekinak'te*, Subord. of *dekiru*. — ⁴ *koto* (or *no*, cf. *yamu no wo*) makes the verb a noun and susceptible of taking postpositions. *ni suru* to make up one's mind to do something. — ⁵ *de* by, on account of; *no* after an adjective makes the latter a noun: on account of the loneliness and dreadfulness. — ⁶ *dekizu ni* = *dekinak'te*. — ⁷ there was a noise as of something coming. — ⁸ Alternative forms; the Alternat. is always followed by *suru*, here *shihajimeru* (*shi*, stem of *suru*): they began partly to drink, partly to

odori ga s'ki de arimash'ta kara, shirazu shirazu hyōshi ni⁹ ukasarete jibun mo dete odotte miyō¹⁰ to omoimash'te sakamori no naka ye odorikomimash'tara, mina mina ichi-ji wa odoraita yōsu¹¹ de arimash'ta ga, kikori no odori no jōzu na no¹² ni kanjiitte shikiri ni homehayashimash'ta.

yagate yoake mo chikaku narimash'te mina mina¹³ mō kaeru toki ga kita no de sakamori wo yamete kikori ni mōshimas' ni wa: «omae no odori wa makoto ni omoshirokatta. kono go mo mata kuru ga yoi.¹⁴ yakusoku no shirushi ni¹⁵ kobu wo azukatte okō¹⁶», — to iimash'te ku mo naku kobu wo nukitotte doko to mo naku motte itte shimaimash'ta.¹⁷

kikori wa yume no sameta toki no yō ni¹⁸ ato de kao wo nadete mimash'tara¹⁹, kobu wa nuguitotta yō ni kiete itami mo nani mo arimasen' no de²⁰ yo ga akete kara, isoide uchi ye kaette ichi-bu-shijū wo nyōbō ni mo hanashi wo sh'te «makoto ni shiawase na koto wo sh'ta» — to itte tomo ni yorokobimash'ta.

kono kikori no tonari ni wa mata hidari no hō ni ōki na kobu no aru rōjin ga sunde orimash'ta ga, mae no kikori no kobu ga kyū ni naku natta no wo²¹ mite taihen urayamashigari, «doko no isha ni ryōji sh'te moratta²² ka? ore ni mo oshiete kure²³»! — to iimash'tara²⁴, sono kikori wa senya no koto wo nokorazu hanash'te kikasemash'ta kara, rōjin wa yorokonde «sonnara ore mo soko ye itte kobu wo nuite moraō²⁵» — to, sugu ni uchi wo dete yama ye kimash'te kikori kara kiita tōri sugi no ki no uro ye haitte matte orimash'ta.

yagate yonaka to omou koro²⁶ hatash'te kitai na kaots'ki no mono ga atsumatte kite sakamori wo hajime, «senya no odorite wa mada konai ka?» — to²⁷, shikiri ni matte oru

dance, or: to drink and to dance. — ⁹ *ni* by. — ¹⁰ *miyō* Future of *miru* to see; *miru* after the Subord. means "to try to do": I'll try to dance. — ¹¹ "it was the appearance that they were frightened", i. e. they seemed to be frightened. — ¹² *jōzu na* a quasi-adjective (Less. 8), made a noun by *no*; *ni* depends on *kanjiiru*: they admired the skilfulness of. — ¹³ *mina mina* belongs to *sakamori wo yamete*; *mō* . . . *no de* the time of returning having come already. — ¹⁴ «to come is good» = you may come. — ¹⁵ as a sign. — ¹⁶ Future of *oku*. — ¹⁷ ended by going away with it. — ¹⁸ «as if at a time when a dream has faded», as if awaked from a dream. — ¹⁹ Condit. used temporally: when he stroke (tried to stroke). — ²⁰ *arimasen' no de* periphrastic Subord. (cf. Less. 15, 96). *mo* — *mo* with a negative means "neither — nor"; *kara* after the Subord. (*akete kara*) means "after". — ²¹ he saw that; cf. note 4. — ²² "by what physician have you had yourself treated?" = have you been treated; cf. Read. Less. 5, note 16. — ²³ *oshieru* to teach, let know. — ²⁴ temporal. — ²⁵ cf. note 22. — ²⁶ at the time he thought (it to be) midnight. — ²⁷ *to*, to be supplied *omotte* or *itte*,

yōsu²⁸ da kara, ryōjin wa «ima da» to omotte uro wo haidete mina no suwatte oru naka ye²⁹ odoridemash'ta no de³⁰ mina wa «odori no jōzu na hito ga mata kita» — to itte yorokonde motehayashimash'ta tokoro ga, kono rōjin wa moto yori odori ga jōzu de naku³⁰ chitto mo omoshiroku nai kara, mina wa «kondo no odori wa omoshiroku nai; sen no kobu wo kaesh'te oiyare!» — to iu no de³⁰ sen no kobu wo dash'te nage-kaesh'taraba, pittari to migi no hō ni kuttsuite sore kara rōjin wa ryōhō no hō ni kobu no aru hito ni natte shimaimash'ta.

kore wa hontō ni atta koto de wa arimasen' ga, mono wo urayamashigaru hito no imashime ni shiyō to³¹ mukashi kara iits'taeta koto de arimashō³².

they thought, or said. — ²⁸ cf. note 11. — ²⁹ “danced into where all were sitting”. — ³⁰ *naku* used like *nak'te*: because this old man was by nature not skilful in dancing and not at all interesting. — ³¹ cf. note 27; thinking to make it a warning for men who envy others. — ³² it is probably something handed down.

6. Exercise.

There was a woodcutter who had a tumour above his eye (*me no ue*), but this tumour was very big and annoyed him very much (to annoy *komaru*). When one day he went into the mountain, the weather became bad, and because he could not return home, he crept into the hollow of a tree and waited (Subord. with *oru*). But because the rain gradually became heavier (*hageshii*), that place was (became) awfully lonely and terrible; but he thought, if it does not cease, I shall stay (*todomaru*) here till to-morrow. About (*goro*) midnight there gathered many strange beings (*mono*) at a place near the tree and opened a feast. “These are no doubt, demons” (*oni ni sōi nai*), the woodcutter thought; but as he was fond of *sake*, he went to the place of these beings and said: “Won't you give me (negat. Present of *kudasaru*) a glass (*ippai*)?” Then the demons answered: “If you can dance well, we will give you a glass.” Then the woodcutter began to dance (*odorihajimeru*); but his dancing being very skilful, the demons were delighted and gave him much *sake*. At last about daybreak, when the demons went away, one (of them) saw the tumour above the woodcutter's eye. “What is that? That is a strange (*okashii*) thing”, he said, stretched out (*nobas'*) his hand, took off the tumour and attached (*kutts'keru*) it above his own eye. “Lend (*kas'*; Subord. with *kureru*) me it till to-morrow! When you come again to-morrow night (*myōban*), I shall return (*kaes'*) it”, he said, and went away (*dekakete shimaimash'ta*). The woodcutter thought it a very happy event, returned home, told his wife all, and they rejoiced together.

Materials for Conversation.

- | | |
|---|--|
| 1. <i>o hayō gozaimas'.</i> | Good morning. |
| 2. <i>konnichi wa.</i> | Good day. |
| 3. <i>komban wa.</i> | Good evening. |
| 4. <i>sayō nara.</i> | Good-bye. |
| 5. <i>o yasumi nasai.</i> | Good night, sleep well. |
| 6. <i>makoto ni ii o tenki de gozaimas'.</i> | It is very fine weather indeed. |
| 7. <i>jitsu ni yoi jikō ni narimash'ta.</i> | The weather has become very fine indeed. |
| 8. <i>sakkon wa yohodo atataka ni narimash'ta.</i> | It has become very hot lately. |
| 9. <i>kibishii o atsusa de gozaimas'.</i> | It is awfully hot. |
| 10. <i>jitsu ni hidō gozaimas'.</i> | It is terrible indeed. |
| 11. <i>anata no ototsan (or go sompu) wa go sōken (or o tassha or go jōbu) de gozaimas' ka?</i> | Is your father well? |
| 12. <i>arigatō gozaimas' (or zonzimas'); ai-kawarazu tassha (or jōbu) de gozaimas'.</i> | Thanks, he is well as ever. |
| 13. <i>okkasama wa ikaga de gozaimas'?</i> | How is your mother? |
| 14. <i>go byōki wa ikaga de gozaimas' ka?</i> | How is it with your illness? |
| 15. <i>arigatō, ōki ni kokoroyoku narimash'ta.</i> | Thanks, I am much better. |
| 16. <i>o kake nasai.</i> | Take a seat! |
| 17. <i>go zuii ni meshiagare.</i> | Help yourself, please! |
| 18. <i>arigatō. katte ni itadakimas'.</i> | Thanks, I'll take the liberty. |
| 19. <i>sakujits' (or senjits') wa iroiro go chisō ni narimash'te arigatō gozaimas'.</i> | Once more my sincerest thanks for your kind reception yesterday (the other day). |
| 20. <i>dō itashimash'te; o kamai mōshimasen' desh'ta.</i> | Don't mention it; it gave me no trouble. |

1. "It is early." — 2. "To-day." — 3. "To-night." — 4. „If it is so." — 5. *yasumu* to rest. — 7. *ni naru* after a noun: to become. — 8. *sakkon* "yesterday and to-day". — 13. Less polite: *dō des' ka?* — 16. *kakeru* to sit on a chair. To squat as the Japanese do: *o suwari nasai!* — 17. *meshiagare* eat! (or drink!), only of the 2nd person. — *zuii ni* or *katte ni* (of the 2nd p.: *go* —, *go* —) as one likes. — 19. "I have become (the object of) your entertainment." — 20. "What have I done (that you should thank me)"? *kamau* to mind, to care for; *mōs'*, modest verb (1st p.) to do; "I did not mind you."

Seventh Lesson.

48. Comparison of Adjectives. Comparison is not expressed in Japanese by special forms of the adjective, but by a peculiar turn of the sentence. There are two cases to be distinguished — namely, whether a standard of comparison is named, or not.

a) If a standard is named, the higher or lower degree is expressed by the postposition *yori* or *yori mo* “from”, “even from” placed after the word serving as the standard.

Examples: The Japanese language is more difficult than the English language: *Nihon-go wa Eigo yori (mo) musukashii* (“The Japanese language is difficult [looked at] from [the standpoint of] the English language”). — In summer the days are longer than in winter: *nats' wa fuyu yori (mo) hi ga nagai*. — I am older (younger) than you: *watakushi wa anata yori toshi ga ōi (s'kunai)*. — My brother is four years younger than I: *otōto wa watashi yori (toshi ga) yots' sh'ta des' (or wakai)*. — My sister is two years older than I: *ane wa watashi yori f'tats' ue des'*. — I thank you for the exceedingly nice present of the other day (“for the present splendid from whatever [standpoint looked at]”): *konaida nani yori kekkō na o shina wa arigatō gozaimas'*. — (Instead of *nani yori* one may say: *kono ue mo nai kekkō na o shina* “a splendid thing above which there is nothing”). — To ask is better than not to ask: *tou wa towanu yori ii*.

As the last example shows, *yori* is also used if one of the things compared, or each of them, is expressed by a verb or a sentence; *yori* then follows the Present tense. Thus: *hima ga attara, tada uchi ni bonyari sh'te oru yori sampo de mo suru (or sh'ta) hō ga kusuri deshō*. If I had time, it would be healthier to take a walk, or do something of the kind, than to sit moping at home. — *sō kurushinde oru yori isso o isha ni misetara dō des'?* What if you would show it to a physician rather than to suffer so? —

49. The word expressing the standard followed by *yori* may be placed at the head of the sentence, and the word expressing the thing compared may be followed by *hō* (side); or the thing compared followed by *hō* may precede the word expressing the standard. *yori* is often

followed by the word *kaette* "on the contrary" = contrary to expectation.

Examples: *Eigo yori Nihon-go no hō ga muzukashii.* — *towanu yori tou hō ga ii.* — *Yoroppa ye wa Amerika wo tōru hō ga Indo-yō wo tōru yori tōka ijō mo hayai des'.* To travel to Europe by America is above ten days quicker than to pass the Indian Ocean. — *watashi no jinan wa sōryō yori kaette gakkō ga yoku dekimas'.* My second son is even getting on better at school than my eldest son. — *watakushi no otōto wa watashi yori kaette ōkii kurai des'.* My younger brother is even taller than I.

50. b) If no standard is named, then the thing or action which is stated to possess the quality in a higher or lower degree is followed by *hō*, or — if expressed by an adjective — by *no* or *mono*. — After *dochira* "which of the two" *hō* is omitted.

Examples: In such a case it is better to return home directly: *kō in baai ni wa sugu ni uchi ye kaeru hō ga ii.* — Here are several dictionaries — this small one is the best of them: *koko ni iroiro no jibiki ga arimas' ga, kono chiisai hō* (or *kono chiisai no*) *ga ii.* — What is better, to have money or to have none? *kane no aru to nai to wa dochira ga ii ka?* — To have is better: *aru hō ga ii.*

In the above examples, and in all others of the kind the Comparative is not expressed, but implied. "The returning part is good" means "good if compared with others" — that is, others are not so good, or, this part is better.

51. A Comparative by implication is further conveyed by the words *nao*, *motto*, *mō s'koshi*, *mō chitto*, *mō isso* "still", *dandan* "gradually", "by and by", *mas'mas'* "more and more".

Examples: *mō s'koshi ii no ga arimasen' ka?* Is there not a still better one? — *mohaya kore dake no kane wo kaketa kara, ima shōbai wo yamete wa ikemasen' keredomo, saki no mikomi mo nai kara, tsuzukeru no wa nao warui.* Having put so much money in it, I cannot give up the business now; but as there is no prospect, it is still worse to continue it. — *kore kara dandan samuku narimas'.* To begin from now, it will gradually get colder.

52. In order to say that one thing possesses a quality in a lesser degree than another, *yori* is replaced by *hodo* (quantity, amount).

Examples: *Eigo wa Nihon-go hodo muzukashiku nai.* The English language is not so (= less) difficult as the Japanese. — *kyō wa kinō hodo samuku nai.* To-day it is not so cold as yesterday.

The idea that something bad is, for all that, better than something else is expressed by *yorī mashi des'* (*mashi* means "increase").

Examples: *kono sake wa warui keredomo, mizu yorī mashi des'.* This wine is bad; but, for all that, better than water. — *kono jibiki wa yoku nai ga, nai yorī mashi da.* This dictionary is not good; but, for all that, better than none at all. — *yuki no furu no wa ame no furu yorī mashi des'.* Anyhow to snow is better than to rain.

53. The repeated article "the — the" is expressed by *hodo* after the adjective or verb.

Examples: *hayai hodo ii.* The sooner the better (lit. the early quantity is good.) — *fusen ga noboru hodo samuku narimas'.* The higher the air-balloon rises, the colder it gets.

Besides this simple expression, there is another in use which is more complicated. Thus "the sooner the better" may be expressed so: *hayakereba hayai hodo ii* (lit. if it is soon, it is good (= better) in the proportion as it is soon (= sooner). — *fusen ga noboreba noboru hodo samuku narimas'.* — *mireba miru hodo rippa des'.* The longer I look at it, the nicer it gets. — *ningen wa toshi wo toreba toru hodo ikura ka ninjō ga dete kimas'.* The older a man gets, the more his human feelings develop to a certain degree.

54. The Superlative is expressed by *ichiban* "number one", "first".

Examples: *Nihon no hana no uchi de sakura ga ichiban uts'kushii.* Among the Japanese flowers the cherry-blossom is the nicest (number one nice). — *kono mukashibanashi no uchi de dore ga ichiban omoshiroi?* Which of these stories is the most interesting?

A high degree is expressed by *mottomo* "very", *hiyō ni* "uncommonly", *itatte* "very", and other words of the kind, thus: *itatte shōjiki des'* He is very honest; *hiyō ni atsui* uncommonly hot.

"For the most part" is *taigai*, *taitei*, *ōkata wa*, *ōku wa*; "most" is *taigai no*, *taitei no*; for instance:

watashi no tomodachi wa ōkata wa gishi des'. My friends are for the most part engineers. — *Nihon no yama wa ōku wa keisha ga tsuyoi*. The mountains of Japan have for the most part a steep slope. — *Nihonjin wa taitei assari sh'ta shokumots' ga s'ki des'*. The Japanese like for the most part food little seasoned. — *taigai no Ezojin wa kari wo sh'te kurashimas'*. Most Yezopeople live on the chase,

Words.

<i>ō-dera</i> a large (Buddhist) temple	<i>katai</i> hard
<i>yanegawara</i> a tile	<i>kō iu yō na</i> such a
<i>tera</i> a (Buddhist) temple	<i>furui</i> old
<i>jūji</i> the head-priest of a temple	<i>yawaraka</i> soft
<i>shokunin</i> an artisan	<i>ts'kai-ii</i> fit for use
<i>shufuku</i> repair	<i>sōō na</i> suitable, tolerable
<i>hō</i> side	<i>nadakai</i> famous
<i>yane</i> a roof	<i>nan'-jū</i> some ten
<i>hashigo</i> a ladder	<i>yobu</i> to call
<i>ajiro</i> a scaffold	<i>iits'keru</i> to order
<i>ryō</i> (old money) about one yen	<i>todoku</i> to reach
<i>kane</i> money	<i>kakeru</i> to hang; to put up;
<i>hitotachi</i> Pl. of <i>hito</i> , men	<i>kane wo</i> — to spend money
<i>tako</i> a kite; — <i>wo ageru</i> to fly	<i>ukeou</i> to contract for
a kite	<i>kaneru</i> (after the stem of verbs)
<i>moyō</i> state, condition	to be able, can
<i>ito</i> a string	<i>ayabumu</i> to doubt
<i>jimen</i> the ground	<i>tanomu</i> to charge with
<i>ō-nawa</i> a large rope	<i>kosas'</i> to cause to cross
<i>takoito</i> the string of a kite	<i>kureru</i> to give
<i>ryō-hashi</i> both ends	<i>otos'</i> to cause to fall
<i>bōgui</i> a boundary-post	<i>musubits'keru</i> to fasten
<i>yaneue</i> the top of the roof	<i>taguru</i> to haul
<i>ichi-jikan</i> one hour	<i>hikidas'</i> to draw out, to draw
<i>iku-nichi mo</i> many days	near
<i>yorokobi</i> joy	<i>shibarits'keru</i> to tie fast
<i>motode</i> capital, fund	<i>ts'tau</i> to go along (<i>wo</i> on)
<i>saichi</i> intelligence	<i>noboraseru</i> to cause to ascend
<i>kufū</i> contrivance	<i>kakaru</i> to last
<i>kenyaku</i> economy, economical	<i>dekiagaru</i> to get finished
<i>ichi-mon</i> one mon, a farthing	<i>mōkeru</i> to earn
<i>michi</i> way	<i>takeru</i> to excel
<i>waraji</i> straw-sandals	<i>s'teru</i> to throw away
<i>kabe</i> wall	<i>hiroiajeru</i> to pick up
<i>susa</i> chopped straw for mortar	<i>kizamu</i> to chop
<i>shakan</i> a plasterer; Pl. — <i>domo</i>	<i>fururu</i> to make known
<i>akinai</i> trade; — <i>wo suru</i> to	<i>aruku</i> to walk
exercise a trade	<i>tote mo</i> (with a negative) not
<i>fushin</i> building	at all
<i>bimbō</i> poor	<i>to mo kaku mo</i> at any rate
<i>chie</i> intelligence	<i>jūbun ni</i> sufficient
<i>gu na</i> foolish	<i>waza to</i> on purpose

kawari ni instead
wazuka hardly
bakari only
mochiron of course
tame on account of
fudan kara usually

sono ue besides, moreover
komaka ni fine
tachimachi on a sudden
nochi ni after this
sareba then, thus
donna what a.

7. Reading Lesson.

Kawamura Zuiken.

mukashi hitots' no ō-dera ga arimash'ta ga, sono yane-gawara ga ichi-mai¹ ochimash'ta. soko de tera no jūji ga shokunin wo yobimash'te shufuku wo iits'kemash'ta ga, shokunin no hō de wa²: «yane ga dōmo³ takak'te hashigo nado de wa⁴ tote mo todokan' kara, ajiro wo kakeneba naran'.⁵ sore de⁶ nan'-jū-ryō to iu⁷ kane wo morawanakereba ukeoi kanemas'» to mōshimash'ta. kono toki Kawamura Zuiken to iu⁸ hito ga arimash'ta ga, kono koto wo kiite waratte: «dōmo gu na hitotachi da. jibun naraba⁹ shi-go-¹⁰ ryō de¹¹ ukeoō¹²» — to mōshimash'ta. tera no jūji mo «dō d'arō ka?»¹³ — to, ayabuman' de mo¹⁴ nakatta ga, «to mo kaku mo» — to¹⁵, Zuiken ni tanonde mimash'ta.¹⁶

Zuiken wa kaze no moyō¹⁷ wo mite tera no mae de tako wo age, jūbun ni ito wo kure¹⁸, tera no yane wo kosashi oite¹⁹ waza to tako wo otosh'taraba²⁰, tako wa tera no ushiro no jimen ni todokimash'ta. soko de tako no kawari ni ō-nawa wo takoito ni musubits'ke, tako no ito wo tagutte ō-nawa wo tera no mae ni hikidashi, sono ryō-hashī wo jimen no bōgui ni kataku shibarits'ke, shokunin ni²¹ kono ō-nawa wo ts'tatte yaneue ye noboraseta kara, wazuka²² ichi-jikan bakari de²³ shufuku wo shimaimash'ta.

sate nan-jū-ryō to iu kane wo kakete iku-nichi mo kakaru shigoto ga²⁴ wazuka ni shi-go-ryō no kane de ichi-jikan bakari no uchi ni dekiagattaraba, jūji no yorokobi wa mochiron da ga, Zuiken mo mata motode nashi ni shi-go-ryō

¹ *mai* Numerative; *ichi* — one. — ² on the part of the artisan = the artisan (said to *mōshimash'ta*). — ³ indeed. — ⁴ by means of. — ⁵ one must put up. — ⁶ thus. — ⁷ *to iu* = *no* (explicative Genitive): some ten ryō of money. — ⁸ named. — ⁹ if it were I. — ¹⁰ four or five. — ¹¹ for. — ¹² Future of *ukeou*. — ¹³ How will, or may, that be? — ¹⁴ “not to doubt also was not” = he was not without doubt, but. — ¹⁵ = *to omotte*: he thought, at any rate (I'll try). — ¹⁶ he tried to charge. — ¹⁷ in which quarter was the wind. — ¹⁸ “gave it sufficient string”, made it fly high. — ¹⁹ *oku* after the Subord. or stem of other verbs Less. 18, 117, here not to be translated. — ²⁰ temporal. — ²¹ *noboraseru* is the Causative form of *noboru*; the person who is caused to do something is expressed by the Dative. — ²² hardly, not more than. — ²³ in. — ²⁴ the work for which he was to

no kane wo mōkemash'ta. kore wa²⁵ Zuiken ga saichi ni takete ita tame des'. Zuiken wa kō iu yō na kufū ga jōzu de aru bakari de naku²⁶, fudan kara ken'yaku de sono ue benkyō suru hito desh'ta.

kono hito ga hajime ichi-mon nashi no toki²⁷ michi ni s'tete²⁸ aru waraji wo hiroiage, komaka ni kizande «kabe no susa! kabe non susa!» — to furete shichū wo arukimash'ta ga, furui waraji no susa wa yawaraka de ts'kai-ii kara, shakan-domo mina kore wo kaimash'ta. sore de Zuiken wa tachimachi sōō na kane wo mōke, kore wo motode ni sh'te²⁹ akinai wo shi, mata wa fushin nado wo ukeoi, nochi ni wa nadakai kanemochi ni narimash'ta.

sareba hito wa³⁰ goku bimbō de mo chie to benkyō de donna kanemochi ni mo naru koto ga dekimai!

spend . . . and which was to last . . . ²⁵ *kore wa . . . tame des'* that was because . . . ²⁶ not only. — ²⁷ "in the time without a farthing", when he had not a farthing. — ²⁸ *aru* after the Subord. of trans. verbs corresponds to an Engl. Past Participle: sandals thrown away. — ²⁹ "made it the fund", used it as a fund. — ³⁰ "thus as to men, even a very poor man, how rich may he not become by intelligence and industry".

7. Exercise.

Because a tile (*kawara ga ichi-mai*) had fallen down from the roof of a certain (*aru*) house, the proprietor (*shujin*) called the carpenter of the house (*deiri no daiku*) and ordered him to repair the roof; but the carpenter said: "As the roof of your house is higher than an ordinary (*tsūrei no*) ladder, one cannot reach (*todoku*) it without putting up a scaffold. But if we put up a scaffold, as it will require (*iru* II, 5, intr.) a good deal of timber (*zaimoku*), it will cost (*kakaru*) pretty much money". "Do you think, then (then *sonnara*, at the head of the sentence), we had better make no repair at all?" asked the proprietor; but the carpenter said: "Supposing (because if) you make no repair, the rain will run through (*moru*), and gradually the ceiling (*tenjō*) will be spoiled (*kowareru*); at last the loss (*songai*) will be greater than the expense for putting up a scaffold." "What should I do, then (*dō suru d'arō*)?" thought the proprietor. Thereupon the little boy of the proprietor said (because . . . said): "Father, the other day I have heard at (*de*) school the story of Kawamura Zuiken, that (*sono*) man has repaired a roof for (*de*) little money." The father asked: "How did he manage it (do)?" The child related (*hanas'*) minutely (*kuwashiku*): "Kawamura flew a kite, made it go over the roof and fall down behind the house. Then he fastened a large rope to the string of the kite, and when he had drawn it near, a workman (artisan)

went along the rope up the roof, and repaired it." The father as well as (*mo — mo*) the carpenter heard this and said: "Indeed (*naruhodo*), it is a good contrivance", and praised the child very much. Then the carpenter repaired the roof for little money in the same way as Kawamura (had done).

I like tea better than sake. Moreover (*sono hoka*) to drink tea is better for the body (*karada no tame*) than to drink sake. Which of these two tea-cups (*chawan*) do you like best? This is best, I think. This year's (*kotoshi no*) winter is not so cold as the winter of last year (*sakunen*). This newspaper is not good, but better than to see no paper. The more I read this book (Absol. case), the more interesting it gets.

Materials for Conversation.

- | | |
|--|---|
| 21. <i>s'koshi anata ni shitsumon itashitai koto ga arimas'.</i> | I should like to ask you a question. |
| 22. <i>s'koshi anata ni o tazune mōshitai koto ga arimas'.</i> | (The same as above). |
| 23. <i>sō des' ka? o yasui go yō des'. nan' de mo o kiki kudasai.</i> | Indeed! What can I do for you? Ask, whatever it may be. |
| 24. <i>dōka ano o kata ni go shōkai wo negaimas'.</i> | Will you have the kindness to introduce me to that gentleman? |
| 25. <i>anata wa kono o kata wo go shōchi de gozaimas' ka?</i> | Do you know that gentleman? |
| 26. <i>mada o me ni kakarimasen'.</i> | I have not yet had the pleasure of seeing him. |
| 27. (<i>kono o kata wa</i>) <i>Kawai shōsa (des').</i> | This gentleman is Major Kawai. |
| 28. <i>hajimete o me ni kakarimash'ta. dōka nanibun yorosh'ku (negaimas').</i> | Very glad to see you. (I hope you will be kind towards me). |
| 29. <i>dō itashimash'te, watakushi no hō koso . . .</i> | Oh, no, it is I who . . . |
| 30. <i>itsu nara o me ni kakaremas' ka?</i> | When can I see you? |
| 31. <i>itsu mairimash'ta naraba o me ni kakaru koto ga dekimas' ka?</i> | When may I come to see you? |
| 32. <i>kono tsugi wa itsu ukagatte (or agarimash'te) yoroshiū gozaimas' ka?</i> | When may I come next time to see you? |
| 33. <i>dōka myōnichi gozen no sh'chi-ji goro ni oide kudasai (or kite moraitai).</i> | Pray come to-morrow at 7 o'clock in the morning. |
| 34. <i>sayō de gozaimas' (or sō des').</i> | Yes, so it is. |
| 35. <i>sō des' ka? (or sayō de gozaimas' ka).</i> | Do you say so? Indeed? |

36. *sō de wa* (or *ja*) *gozaima-* Oh, no, it is not so.
 sen' (or *sō ja nai*).
 37. *sore wa sō de gozaimas'* Certainly. Without doubt.
 38. *sore wa sō des' ga . . .* So it is, but . . .
 39. *yoroshiū gozaimas' ka?* Is it all right?
 40. *yō gozaimas'* It is all right.

21. "There is something I should like to ask you". — 22. The same as above. — 23. "It is an easy service" (you ask). — 24. "I ask for introduction". — 26. "I have not yet been seen by him". — 29. *koso*, emphatic particle: "it is on my part". — 30. "If it is when", and 31 "If I have come when". — *kakareru* = *kakaru koto ga dekiru*. — 32. *ukagau* to pay a visit: *agaru* to ascend = to pay a visit. — 33. *kite moraitai* "I wish to receive your coming", said to inferiors. *oide* is polite of the 2nd person.

Eighth Lesson.

55. **Quasi-Adjectives.** Besides the true adjectives in *i* there are a great many quasi-adjectives — that is, nouns used as adjectives.

There are two classes of them:

a) Nouns which become attributive adjectives by the particle *na* (derived from *naru* to be) placed after them, and

b) Nouns which become attributive adjectives by the case-particle of the Genitive, *no*, placed after them.

When used predicatively, both classes are treated like other nouns — that is, they are followed by the verb *de aru* or its equivalents. The noun followed by *de* serves for the Subordinative form; followed by *ni*, for the adverbial form.

Which nouns are made adjectives by *na*, and which by *no*, depends on usage. In both classes there are words of Japanese and words of Chinese origin.

56. Examples of class a).

- | | |
|--|--------------------------------------|
| <i>s'ki na</i> fond of | <i>fushōjiki na</i> dishonest |
| <i>iya na</i> disagreeable, disgusting | <i>shinsets' na</i> kind, benevolent |
| <i>rikō na</i> intelligent | <i>rippa na</i> splendid, stately, |
| <i>baka na</i> foolish | clever |
| <i>teinei na</i> polite, careful | <i>kirei na</i> clean, nice |
| <i>burei na</i> impolite, rough | <i>sakan na</i> flourishing |
| <i>shikkei na</i> impolite, rough | <i>nigiyaka na</i> lively |
| <i>shōjiki na</i> honest | <i>akiraka na</i> clear |

shizuka na quiet, slow
nodoka na calm, tranquil,

odayaka na calm, tranquil,
 peaceful.

57. Especially remarkable are *yō na* and *sō na*. By placing *yō na* (*yō* means “appearance”, “way”, “kind”) after the Genitive of nouns, the latter can be used as adjectives meaning “similar”, “like”, “resembling”, thus: *kiku no yō na hana* a chrysanthemumlike flower; *anata no yō na hito* a man like you. The same idea is expressed by *mita yō na* and *mitai na*, as, for instance, *kuma mita yō na hito* or *kuma mitai na hito* a man like a bear. A similar instance is: *e ni kaita yō na* “like painted in a picture”, as: *e ni kaita yō na mus’me* a girl beautiful like a picture. The form *yō ni* serves as an adverb, thus: *yuki no yō ni shiroi* white as snow, snow-white; *chi no yō ni akai* red as blood.

In the same way as in the above examples *mita yō na* and *e ni kaita yō na*, *yō na* is used after other verbs (frequently after the Past tense); for instance: *kaze wo hiita yō na ki ga shimas’* I feel (lit. there is a feeling) as if I had taken a cold. — *furo ga hijō ni atsukute maru de jigoku ni ochita yō na kokoromochi ga sh’ta*. The bath was extremely hot; I had quite a feeling as if I had fallen into hell.

When used predicatively, verbs and adjectives must be followed by *yō des’*, nouns by *no yō des’*, thus: *kono f’tari no ko wa uri wo f’tats’ ni watta yō des’*. These two children resemble each other like a melon cut in two (like the two halves of a melon). — *kaze wo hiita yō des’*. It seems as if I had taken a cold. — *ano yama wa chikai yō de, nakanaka tōi des’*. That mountain seems to be near, but it is very distant. — *wakatta yō de wa-karanai*. I feel as if had understood it, but I have not. — *kore wa sake no yō des’*. That is like sake.

58. *sō*, “appearance”, with *na* following it is added to the stem of adjectives and verbs (Class I. simple stem, Class II *i*-stem) in the sense of “appearing (as)”, “looking (like)”, “likely”, thus: *umai* tasty: *umasō na ringo* a tasty-looking or appetising apple; *omoshiroi* interesting: *omoshirosō na hon* a book likely to be interesting; *tōi* far: *tōsō na yama* a mountain appearing to be far.

When used predicatively, the adjectives formed with *sō* (. . . *sō des'*) concur with *yō des'* after the predicative form of adjectives, thus: *kono hon wa omoshirosō des'* or *omoshiroi yō des'*. This book seems to be interesting. *ano yama wa tōsō des'* or *tōi yō des'*.

sō placed after the stem of verbs must not be confounded with *yō* after the Present or Past tenses, the meaning of the two expressions being entirely different. For instance: *furu* (II, 5) to fall (said of atmospheric precipitations): *ame ga furisō des'*. It seems as if it were going to rain, or, it is likely to rain. *ame ga furu yō des'*. It looks as if it were raining. — *tenki ni narisō des'*. The weather is likely to get fine. *tenki ni natta yō des'*. The weather seems to have got fine. — *ikusa ga okorisō des'*. War is likely to break out. *ikusa ga okotta yō des'*. War seems to have broken out.

59. Of irregular derivation are: *yosasō* "likely to be good", from *yoi* "good"; *nasasō* "apparently not existing", from *nai* "is not", and so from all adjectives and verbs with the negative *nai*, as, e. g. *dekinai* impossible: *deki-nasasō* appearing impossible; *omoshiroku nai* not interesting: *omoshiroku nasasō* not looking as if interesting.

60. Different from *sō* after the stem of adjectives and verbs is *sō des'* after the predicative form of adjectives and the finite verb. Thus: *yoi sō des'*. They say it is good. — *ikusa ga okotta sō des'*. War is said to have broken out. — *ame ga furu sō des'*. They say it is raining. — *byōki de aru sō des'*. They say he is ill. — *byōki de nai sō des'*. They say he is not ill.

61. The Quasi-adjectives in *na* are treated differently according as *sō* "to appear", or *sō* "they say", follows them: In the case of *sō* "to appear", *na* is dropped and *sō* added to the noun as a suffix; *sō* "they say", follows *na*. Thus: *rikō na* clever: *rikōsō na hito* a cleverlooking man; *rikōsō des'* he seems to be clever; but: *rikō na sō des'* or *rikō da sō des'* he is said to be clever.

62. Some true adjectives in *i* have, besides, a second form, their stem being followed by *na*, thus:

chiisai small, and *chiisa na*

ōkii large, and *ōki na* (Adv. *ōki ni*)
komakai small, minute, and *komaka na* (Subord. *komaka de*, Adv. *komaka ni*, Predicative form *komaka des'*)
atataakai warm, and *atataka na* (Subord. *atataka de*, Adv. *atataka ni*, Predicative form *atataka des'*)
yawarakai soft, and *yawaraka na* (Subord. *yawaraka de*, Adv. *yawaraka ni*, Predicative form *yawaraka des'*)
makkai dark red, and *makka na* (Subord. *makka de*, Adv. *makka ni*, Predicative form *makka des'*)
okashii laughable, absurd, and *okashi na*.

The stem with *na* is only used in the forms indicated here; all the other forms are derived from the adjective in *i*.

63. Examples of Class b).

In many cases the Genitive of nouns serves to replace adjectives. There are, for instance, no adjectives in Japanese derived from the names of countries, places, materials, time, etc.; they are all replaced by the Genitive. Thus: *Nihon no* Japanese, *Shina no* Chinese, *Tōkyō no* of Tōkyō, *kin no* golden, *gin no* of silver, *dō no* of copper, *tetsu no* of iron, *namari no* of lead, *ishi no* of stone, *ki no* wooden; *sakujits' no* or *kinō no* yesterday's, *konnichi no* or *kyō no* to-day's, *asa no* morning-, *ban no* evening-, *hiru no* day-, *yoru no* night-, *nichinichi no* daily, *ue no* upper, *sh'ta no* lower, *kono kawa no* of this side, *mukōgawa no* of the other side, and so forth.

Names of materials are also used predicatively, followed by *des'* or its equivalents to express the English "made of". When the other categories mentioned above (names of places, countries, etc.) are to be used instead of predicative adjectives, they must be made the attribute of a predicative noun. For instance: *kin no tokei* a gold watch; *kono tokei wa kin des'* this watch is of gold. — *asa no shimbun* the morning newspaper; *kore wa asa no shimbun des'* this is the morning paper. — *Nihon no hon* a Japanese book; *kore wa Nihon no hon des'* this is a Japanese book (this book is Japanese).

Words.

kagami a mirror
fūfu a married couple
onna a woman; — *no ko* a girl
rōgo old age
tanoshimi pleasure

kanai a family
yōji business
miyako the capital
wakare separation; — *wo tsugeru*
 to bid farewell

tsuma a wife
rusuban keeping the house during
 the absence of its master
taisetsu' importance; — *ni asobas*'
 to please to make it an im-
 portant thing
kega a wound, injury, harm
dōchū on the way
ki spirit; — *wo ts'keru* to be
 careful
mi the body; self; person
yō business
shidai order; (after the verb) as
 soon as
ryō-gan both eyes
namida tears
tonarimura a neighbouring village
kanashimi sorrow; — *suru* to feel
 sorry
otō papa
miya a present brought from a
 journey
tamoto a sleeve
shuttatsu' departure; — *suru* to
 start
kadoguchi entrance of a house
shigoto work
katadema ni besides one's own
 work
mamagoto playing tea-parties
aite a mate; — *wo suru* to become
 a mate
mukashibanashi a story
nagusami pastime
naka situation, condition
higoro kara for a long time
hito-me one look: — *miru* to no
 sooner had (she) seen (him)
buji sound and safe
sh'taku preparation; *tabi no* —
 travelling-clothes
zashiki a room
kōri a trunk, a box
ningyō a doll
go hōbi reward
miyage a present brought from
 a journey
ō-yorokobi de in great joy
koro time; *sono* — at that time
fushin doubt, astonishment; —
sō ni seeming astonished
sugata shape

tsurugi a sword
bushi a warrior
tamashii soul
jinki "godly vessels", the Crown
 jewels
shu kind; *issu* one kind;
san-shu three kinds
saiwai happiness; happily
iware reason
shina an article
sakana anything eaten with sake
yōi preparation
tabiji a journey
ts'kare fatigue
yondokoronai inevitable
tōi distant, far
sabishii lonely
mujaki no innocent
kawairashii lovely
tattoi precious, valuable
osoreōi great awe
naga no = *nagai* long
kuras' to live
noboru to ascend, go up
tsugeru to tell, inform
saseru to cause to do
asobas' to please
sumu to be settled
ukaberu to float
chōdai (itas') to receive respect-
 fully
amaeru to flatter
sugaru to cling
oshimu to regret
daku to hold in one's arm
okuru to see somebody off
miokuru to look after
mienakunaru to become invisible
kawaigaru to love
asobaseru to cause to play
kikaseru to cause to hear; *ha-*
nash'te — to tell
tats' to pass (as time)
koishigaru to long
dakits'ku to embrace
yorokobiau to be mutually
 delighted (*wo at*)
kikaeru to change one's clothes
tōru to pass through
akeru to open
watas' to hand over
uketoru to receive

<i>mitoreru</i> to be charmed (<i>ni</i> with)	<i>sono go</i> after this
<i>hirakeru</i> to become civilised	<i>issō</i> doubly
<i>hirakenai</i> to be uncivilised	<i>jibun</i> self; — no own
<i>tou</i> to ask	<i>nado</i> and so on
<i>utsus'</i> to reflect (as in a mirror)	<i>semete mo</i> at least
<i>ts'kau</i> to use	<i>yo</i> (Interjection)
<i>toku</i> to explain	<i>toki ni wa</i> at times
<i>oshiitadaku</i> to raise to the forehead, to receive respectfully	<i>sayū</i> left and right
<i>shimaioku</i> to put away	<i>tsuide</i> then
<i>ts'kus'</i> to exhaust; <i>kokoro wo ts'kush'te</i> with all one's heart	<i>sō</i> so
<i>mut's'mashiku</i> affectionately	<i>yonen naku</i> without further thoughts
<i>tote</i> thinking of	<i>omae</i> you, — no your
<i>narudake</i> as possible	<i>uyauyashiku</i> humbly
<i>nanibun</i> by all means	<i>ittai</i> properly, on the whole
<i>zuibun</i> pretty much	<i>nan' ni</i> what for
<i>bets'dan</i> particularly	<i>waga</i> own, our
<i>sōsh'te</i> and	<i>suru to</i> thereupon
<i>tsui ni</i> at last	<i>sonna</i> such
<i>jitto</i> firmly, fixedly	<i>kondo</i> this time
	<i>kessh'te</i> (with a negative) never
	<i>somats' ni</i> carelessly
	<i>iku tabi ka</i> many times

8. Reading Lesson.

Matsuyama kagami.

mukashi Echigo no¹ *kuni* Matsuyama to *iu tokoro ni* *fūfu no mono ga arimash'te* *hitori no onna no ko wo mochi,* *kore wo rōgo no tanoshimi ni sh'te*² *kanai*³ *mut's'mashiku* *kurash'te orimash'ta.* *aru hi no koto de*⁴ *sono otto wa yondo-koronai yōji ga dekite*⁵ *miyako ye noboru tote*⁶ *tsuma to ko ni wakare wo tsugemash'te* *sate tsuma ni iimas' ni wa:* «*narudake hayaku kaette kuru ga, rusuban wa*⁷ *nanibun tanomimas' yo. taisets' no*⁸ *mus'me ni kega wo sasete kureruna!*» — *to iimash'ta.* *tsuma wa mata:* «*miyako wa tōi tokoro des' kara, zuibun dōchū ki wo ts'kete o mi wo taisets' ni asobashimase*⁹! *sōsh'te go yō no sumi shidai ichi-nichi mo hayaku*¹⁰ *o kaeri kudasai!*» — *to mōshimash'te* *fūfu wa ryō-gan ni namida wo ukabemash'ta*¹¹ *ga, kodomo wa mujaki no mono de tonarimura ye de mo yuku mono no*

¹ explicative Genitive: in the country of E., at a place named M. — ² made her the pleasure of their old age. — ³ family. — ⁴ "it was the thing (affair, event) of a certain day", — one day it happened that. — ⁵ some business occurred. — ⁶ "thinking of ascending". To go to the capital is *noboru*, to go from the capital *kudaru* "to descend". — ⁷ as to keeping the house, I entirely entrust it to you. — ⁸ explicative Genitive: our dearest object, our daughter. — ⁹ Imperative of *asobu* with the suffix *mas'* (cf. Less. 11,72). — ¹⁰ be it only one day sooner. — ¹¹ "floating

yō ni¹² bets'dan kanashimi mo sezu¹³, «otō san! otonashiku matte imas' kara, dōzo o miya wo katte kite chōdai!»¹⁴ — to amae nagara, tamoto ni sugarimash'ta. fūfu no mono wa wakare wo oshimimash'ta ga, tsui ni otto wa shuttats' itashi, tsuma wa mus'me wo daki nagara, kadoguchi made okutte demash'te otto no mienaku naru made jitto miokutte orimash'ta. sono go haha wa issō ko wo kawaigari, jibun no shigoto no katadema ni¹⁵ mamagoto no aite wo sh'te asobasetari¹⁶, mata toki ni wa mukashibanashi nado hanash'te kikase, kore wo semete mo no nagusami ni shi¹⁷ nagara, sabishii naka ni otto no kaeru wo¹⁸ matte orimash'ta.

hi no tats' no wa hayai mono de¹⁹ otto wa yagate miyako no yōji ga sunde kaette kimash'ta. suru to tsuma ya mus'me wa higo kara koishigatte ita mono des'²⁰ kara, otto wo hito-me miru to, sayū kara dakitsuite tagai ni buji wo²¹ yorokobimash'ta.

sate otto wa tabi no sh'taku wo kikaemash'te zashiki ni tōri, kōri wo akete sono naka kara uts'kushii ningyō wo dashimash'te: «sā, kore wa yoku o rusuban wo sh'ta go hōbi²² miyako no o miya da yo» — to ii nagara, mus'me ni wata-shimas' to, mus'me wa ō-yorokobi de²³ «arigatō gozaimas'» — to, uketorimash'te kawairashii kao wo sh'te yonen naku ningyō ni mitorete orimash'ta.

suru to mata otto wa onaji kōri no naka kara hitots' no kagami wo dashimash'te «kore wa omae no miyage» — to itte tsuma ni watashimash'ta. tsuma wa uyayashiku sore wo uketotte mimash'ta ga, sono koro Echigo wa mada hira-kenai tokoro de kagami to iu mono wa arimasen' desh'ta kara, tsuma wa fushin-sō ni: «kore wa ittai nan' ni itasu mono de gozaimas'?»²⁴ — to otto ni toimas' to, otto wa warai nagara: «sore wa kagami to itte waga sugata wo utsusu mono de²⁵; tsurugi ga bushi no tamashii nara, kagami wa onna no tamashii to iubeki hodo no tattoi mono de²⁶ osoreōi

tears into both eyes", = both eyes full of tears. — ¹² as if somebody were going say (*de mo*) to the neighbouring village. —

¹³ negative Subord. of *suru*. — ¹⁴ "buy and come, and I will receive" = buy and bring with you for me. — ¹⁵ besides her own work. — ¹⁶ here one Alternative form alone is used: sometimes she caused her to play, then again... — ¹⁷ "while she made this at least a certain pastime". — ¹⁸ *kaeru wo* instead of

kaeru no wo "the return". — ¹⁹ "the passing away of time is a quick thing" = time passes quickly. — ²⁰ "they were persons who longed", periphrase of *koishigatte ita* "they longed". — ²¹ at

— ²² this is your reward for having kept the house so well, a present from the capital. — ²³ "as for the girl, it was a great joy" = she was greatly delighted. — ²⁴ "a thing which one does (= uses) what for is this, then?" = What is this thing for? —

²⁵ *de* instead of *des'*; the sentence is incomplete. — ²⁶ a thing so

koto des' ga²⁷, waga Nihon no san-shu no jinki²⁸ mo tsurugi tama kagami to mōsh'te sono issu wa kono kagami de arimas'. sareba konna kata-inaka ni wa nai keredomo, miyako ni wa mukashi kara aru to kiite otta²⁹ kara, kondo nobotta no wo saiwai³⁰ hitots' katte kimash'ta. zuibun taisets' ni ts'kau ga yoi³¹ — to iware wo toite kikasemas' to, tsuma wa issō yorokobimash'te: «sō iu tattoi shina naraba, kore kara watashi no tamashii to omoi³², kessh'te somats' ni wa itashimasumai» — to, iku-tabi ka oshiitadaite³³ taisets' ni shimaiokimash'ta.

sore kara sake sakana no yōi wo itash'te otto no naga no tabiji no ts'kare wo kokoro wo ts'kush'te³⁴ nagusame-mash'ta.

precious that it should be called the soul of woman. — ²⁷ It is a matter of great awe = I hardly venture to say: an introductory phrase when one is going to speak of the Emperor or of something relating to him. — ²⁸ the three Crown jewels. — ²⁹ "I had been hearing", I had often heard. — ³⁰ *ni sh'te* is to be replaced after *saiwai* "to make this time's going up a lucky event" = to take the opportunity. — ³¹ "to treat carefully is good" = you ought to treat it carefully. — ³² I shall think it (to be) my soul. — ³³ It is the Japanese custom to raise the present to the forehead. — ³⁴ "she soothed the fatigue of her husband's travel with all her heart", made him forget the hardships of it.

8. Exercise.

At a place named Matsuyama there lived an honest man together with his wife and child. Was the child of that couple a boy, (or) was it a girl? It was a very pretty girl. How (*dō sh'te*) did that family live? They loved the child like a jewel (*tama*) in the hand (*te no naka no*) and lived affectionately. Why did the husband go up to the capital? Because there was some business, he thought it better to go himself than to send (*okuru*) a person. If one does any inevitable business, the quicker one does it, the better it is. To go (*yuku koto wa*) from Echigo to the capital at that time, the road being (because — was) bad, was not so easy as it is now. There is nothing easier than to get into the train (*tets'dō ni noru*) and go. Because the girl did not know (*shiru* II, 5) the inconveniences (*konnai*) of travelling, she thought it would not be more difficult than to go to the neighbouring village. Although the capital was far, there was no other means (*shikata*) but to go on foot (*aruku*). Was the child good in the absence of her father? Like most children are, she was sometimes good, sometimes not good. If you are good, I shall bring you a nice present from the journey. The mother being (because — was) a clever and kind woman, she brought up (*kyōiku suru*) the child carefully (*teinei ni*).

Materials for Conversation.

- | | |
|---|--|
| 41. <i>mō o itoma itashimas' izure mata kinjits' ukagaimas'.</i> | I must take leave now. However, I shall have the honour of seeing you again one of these days. |
| 42. <i>daibu osoku narimash'ta. o itoma itashimashō.</i> | It has got very late. I shall take leave. |
| 43. <i>sō de gozaimas' ka? dōka mina sama ye yorosh'ku (negaimas').</i> | Indeed? Please remember me to all at home. |
| 44. <i>arigatō.</i> | Thanks. |
| 45. <i>mazu yoroshiū gozaimas'. mō s'koshi o asobi nasai.</i> | Well, don't hurry away; do stay a little longer. |
| 46. <i>myōnichi o hima de gozaimas' nara, o asobi ni oide nasaimashi.</i> | If you have time to-morrow, come to my house, please. |
| 47. <i>arigatō.</i> | Thanks. |
| 48. <i>nani ka o kotozuke wa arimasen' ka?</i> | Have you no message to entrust to me? |
| 49. <i>sore naraba, go mendō de arimashō ga, dōzo kono hon wo Sasaki san ni o todoke kudasai.</i> | Well, I am afraid I shall trouble you, but have the kindness to deliver this book to Mr. Sasaki. |
| 50. <i>arigatō gozaimas'. moshi Sasaki san ni o ai ni narimash'ta naraba, yorosh'ku osshatte kudasai.</i> | Thanks. If you meet Mr. Sasaki, remember me to him. |
| 51. <i>mata irasshai.</i> | Please come again. |
| 52. <i>mata o hayaku o kaeri nasaimashi.</i> | Come back soon. |
| 53. <i>go mottomo de gozaimas'.</i> | You are right. |
| 54. <i>kochira ye o tōri nasai.</i> | Come this way, please. |
| 55. <i>Goran nasai.</i> | Please look (at this)! |
| 56. <i>Goran nasaimash'ta ka? — mimas'hta.</i> | Did you see it? — I have seen it. |
| 57. <i>chotto haiken (itashitō gozaimas').</i> | Let me look at it once! |
| 58. <i>go zonji no tōri.</i> | As you know. |
| 59. <i>go shōchi no tōri.</i> | (The same as above). |
| 60. <i>shōchi itashimash'ta.</i> | All right, sir. |

41. *itoma* leave of absence; — *suru* or *itas'* to take leave. — 43. *yorosh'ku negau* to request to speak good of one. — 45. well, it is good. *asobu* to play, amuse. — 48 *nani ka* something, often used pleonastically. *kotozuke* a message. — 49. "If it is so" = then. *mendō* trouble, annoyance. *todokeru* to hand over, deliver. — 50. *ai* stem of *au* to meet. *o ai ni naru* polite periphrase = *o ai nasaru*. *ossaru* to say, polite verb of the 2nd pers. — 51. *irassharu* to be, go, come, of the 2nd person. — 55. *goran nasaru* to see, look, of the 2nd person. — 57. *haiken itas'* to see, look, humble verb of the 1st person. — 58. *zonji* knowledge. *tōri* as, like. — 59. *shōchi* knowledge, agreement, consent (As you will consent). — 60. "I have consented."

Ninth Lesson.

64. If an adjective qualifies a noun which

a) has been mentioned before, or which

b) one does not wish to, or cannot, name; or if

c) the quality itself, apart from the thing to which it belongs, is to be spoken of, the adjective is followed by the particle *no* (standing either for the noun in question, or for *koto* or *mono*, in the latter case meaning "that which has such quality", or "the fact of being so."

In the case of true adjectives, *no* follows the adjective immediately; in the case of quasi-adjectives in *na*, *no* follows *na*, whereas the quasi-adjectives in *no* do not add another *no*, the one *no* performing the above functions in addition to its original duty of the Genitive.

no can be followed by the case-particles *wa*, *ga*, *ni*, *wo*; moreover, by the postposition *ni* meaning "whereas", "while", "in spite of", by the postposition *de* expressing causation or instrumentality, by *des'* or its equivalents, and by *de*, standing for the Subordinative of *des'*. Care must be taken not to confound the two kinds of *ni* and the two kinds of *de* mentioned here. In the case of *ni* it is to be distinguished whether *ni* is the Dative (that is, whether the noun depends on a verb) or the Conjunction; in the case of *de*, whether *de* stands for the Subordinative of *des'* or denotes causation or instrumentality.

Examples: a). *Nihonjin no uchi ni sei no takai hito mo aru shi, sei no hikui no mo arimas' (no = hito)*. Among the Japanese there are people of high stature, and also such of low stature. — *kono ōgi wa warui, ii no wa nai ka (no = ōgi)?* This fan is bad, is there no good one? — *koko ni wa hako ga f'tats' arimas'; omoi no de mo karui no de mo go jiyū ni o mochi nasai. go sembets' ni sashiagemashō.* — *karui no wo moraimashō (no = hako.)* Here are two boxes; take the heavy one or the light one without ceremony. I'll offer you it as a parting present. — I should like to take the light one. — *kono shina wa kinō no yori warui (no = no shina)*. This article is worse than yesterday's.

b). *kono sara no naka no shiroi no wa nan' des' ka (no = mono)?* What is that white thing in this plate? —

kono yawaraka na no wo tabete goran (no = mono). Please taste this soft one. — *sakujits' no wa dō narimash'ta ka (no = koto)?* What has become of that affair yesterday?

c). *kono hito no okonai no tadashii no to kōkō na no to makoto ni hitonami de wa arimasen'.* The righteousness and filial piety of the behaviour of this man is really not common. — *kono samui no ni wa odorokimas'.* I am afraid of this cold (of the fact that it is so cold). — *bummei no hattats' wa ōku wa kikō no atsui (no) to samui no ni kakarimas'.* The development of civilization depends mostly on the warmth and cold (of the respective country). — *kono atsui no ni awase wo kimash'ta.* In spite of this heat, he has put on a lined suit. — *kodomo no yakamashii no ni komarimas'.* I am embarrassed through the noisiness of the children. — *hajimete kono hito wo mita toki ni, kao no warui no ni odorokimash'ta.* When I saw this man first, I was frightened at the ugliness of his face.

65. The expressions under c).: *okonai no tadashii no*, *kōkō na no*, *kikō no samui no*, *kao no warui no*, etc., have not quite the same meaning as *tadashii okonai*, *kōkō na okonai*, *samui kikō*, *warui kao*. There is the same difference between them as between the English expressions: “the righteousness of the behaviour” and “the righteous behaviour”; “the cold of the climate”, and “the cold climate”; “the ugliness of the face” and “the ugly face”. This idiom is often met with; sometimes it corresponds to the English emphasised adjective, thus: *furui inshi ga arimasen' ka?* Have you no old stamps? *inshi no furui no wa arimasen' ka?* Have you no old stamps? — *s'koshi ii kashi wo katte kite kure!* Buy some good cake! *s'koshi kashi no ii no wo katte kite kure!* Buy some good cake! — *tabako no yowai no wa nai ka?* Have you no light tobacco? — *kono kinu wa amari usui yō da; mō s'koshi ji no ii no wa nai ka ne?* This silk seems to be too thin; have you not got any better texture?

Note. — In the cases of a), *no* may be replaced by *hō*, if the adjective includes the idea of comparison (cf. Less. 7, 50).

66. *no* (meaning *koto* or *mono*) is used in the following formula to periphrase emphatically the expressions “very”, “extremely”, “awfully”: adjective + *no* + repetition of the adjective in the negative sense + *no de wa nai*. Often the whole phrase is followed by

the words *taihen*, *hijō ni*, repeating at the same time the adjective, or by *taihen des'*, *hijō des'*, or other expressions of the kind.

Examples: *kyō wa dōmo atsui*. To-day it is very hot indeed. — *atsui no atsuku nai no de wa nai, taihen atsui*. It is not simply hot, it is awfully hot (lit. it is not: hot — not hot, — that is, it is not so that one could not say whether hot or not — it is rather decidedly hot). — *kurumi wa katai ne?* The walnut is hard, is it not? — *katai no kataku nai no ja nai, warenai hodo des'*. It is not only hard, it is so hard that it cannot be cracked. — *ano kojiki wa kitanaku nai ka?* Is not that beggar dirty? *kitanai no kitanaku nai no de wa nai, soba ye yorenai yō ni kitanai*. He is not only dirty, he is so dirty that you cannot approach him.

Words.

<i>san-nin</i> three persons	<i>nandoki</i> what time
<i>nanigoto</i> what; — <i>mo naku</i> nothing happening	<i>mama</i> state; <i>sono</i> — in that condition
<i>toshi</i> a year	<i>kotoba</i> a word; — <i>wo kakeru</i> to address
<i>toshigoro</i> puberty; — <i>ni naru</i> to arrive at puberty	<i>nageki</i> lamenting
<i>yo</i> the world	<i>nakigara</i> a dead body
<i>yamai</i> illness; — <i>ni kakaru</i> to fall ill	<i>shōtai</i> real shape; — <i>mo naku</i> as if beside oneself
<i>hajime no hodo</i> at first	<i>sensube</i> way of doing; — <i>mo nai</i> nothing can be done
<i>kazehiki</i> catching cold	<i>sōshiki</i> the funeral rites
<i>yōdai</i> condition, state	<i>nakihaha</i> the dead mother
<i>saji</i> a spoon; — <i>wo nageru</i> to throw away the spoon	<i>rinjū</i> the end of life
<i>kōkō</i> filial piety; — <i>na</i> of filial piety	<i>kiwa</i> the brink
<i>shimpai</i> anxiety; — <i>itas'</i> to be anxious	<i>kata</i> form
<i>nichi ya</i> day and night	<i>tanoshii</i> joyful
<i>makuramoto</i> near the pillow: — <i>ni tsuku</i> to stick to the pillow-side	<i>yoi</i> good
<i>kusuri</i> medicine	<i>kurushii</i> painful, sorrowful
<i>senaka</i> the back	<i>rei no</i> above said
<i>kambyō</i> nursing a patient; — <i>itas'</i> to nurse a patient	<i>mezurashii</i> strange
<i>kikime</i> effect	<i>koishii</i> longed for; <i>wo</i> — to <i>omou</i> to long for
<i>iki</i> the breath; — <i>wotsuku</i> to take breath, to sigh	<i>ada ni</i> useless; — <i>suru</i> to think to be useless
<i>innenzuku</i> fate, destiny	<i>kasaneru</i> to pile up
<i>tebako</i> a dressing case	<i>tsuzuku</i> to continue
<i>katami</i> a keepsake; — <i>ni</i> as a keepsake	<i>kokoro ni kakeru</i> to be anxious
	<i>susumeru</i> to urge
	<i>sasuru</i> to rub
	<i>maneku</i> to beckon
	<i>mitsumeru</i> to stare at
	<i>tas'karu</i> to be saved

akirameru to submit, to yield
ageru to offer as a present
hikiyoseru to draw near
torits'ku, ni — to seize
nakifus' to throw one's self
 down and cry
torinaos', ki wo — to recover
 one's mind
tomurau to mourn for
shitau, wo — to long for
heru (1) to pass (as time), *hi wo*
hete mo though time passes
usuragu to become faint
omoidas' to remember
naku to cry
iinokos' to leave word
arawareru to appear

bikkuri suru to be frightened
mohaya already
gurai about
betsu ni particular
koto no hoka extremely
kiri only
yara . . . yara once . . . then
ato (wa) after
tsuite wa but now
sō sureba then
yōyaku at last
nengoro ni carefully
oriori sometimes
fushigi ni mo strange to say
wakawakashiku youthful
samo as it were
gotoku like, as.

9. Reading Lesson.

Matsuyama kagami (continuation).

san-nin wa sono go nanigoto mo naku¹ iku-tabi ka
 tanoshii toshi wo kasanemash'te² kawairashii mus'me mo
 mohaya toshigoro ni narimash'ta. shikashi yo no naka no
 koto wa tokaku yoi koto bakari wa tsuzukanai mono de³, aru
 hi no koto tsuma wa yamai ni kakarimash'ta. hajime no hodo
 wa kaze hiki gurai⁴ to omoi, betsu ni kokoro ni mo kakemasen'
 desh'ta ga, dandan yōdai ga waruku nari, tsui ni wa o isha
 sama mo saji wo nageru yō ni⁵ narimash'ta.

moto yori kōkō na mus'me des' kara, haha ga yamai ni
 kakaru to, koto no hoka shimpai itashimash'te nichu ya sono
 makuramoto ni tsuki kiri de⁶, kusuri wo susumeru yara,
 senaka wo sasuru yara, kokoro wo ts'kush'te kambyō shimash'ta
 ga, ikkō sono kikime ga miemasen' desh'ta. sono toki haha
 wa mus'me wo makuramoto ni maneki, sono te wo totte jitto
 kao wo mitsumete orimash'ta ga, yagate kurushii iki wo tsuki
 nagara: «watashi wa mō tas'karanai. watashi ga shinda ato
 wa omae wa issō ki wo ts'kete⁷ ototsan ni kōkō shinakereba
 narimasen'⁸ yo. mata kore made no omae no kōkō wa kessh'te
 ada ni wa shitaku⁹ nai ga, nanigoto mo innenzuku to akira-

¹ without there being anything. — ² "they piled up joyful
 years", passed many pleasant years. — ³ "as for the things of the
 world, at any rate good things alone do not continue" (bad things
 are mixed with them). — ⁴ thought it to be a cold or something
 like that. — ⁵ it got so that even the doctor threw away the
 spoon (lost hope). — ⁶ "it was only a sticking to her pillow-side";
 she did not move from her side. — ⁷ adverbial: carefully. —
⁸ must do your filial duties. — ⁹ negative Desiderative of *suru*:
 I do not wish to consider your filial piety till now to have been
 useless (though it has not had the effect of saving my life).

meru yori shikata ga nai.¹⁰ tsuite wa okkasan ga omae ni ageru mono ga aru¹¹ — to ii nagara, makuramoto ni shijū oite aru¹² tebako wo hikiyosete sono naka kara rei no kagami wo toridash'te: «sate kono shina wa mukashi omae no ototsan ga miyako ye o nobori ni natta¹³ toki o miyage ni kudasutta kagami to iu mezurashii takaramono des'. kore wo katami ni ageru kara, moshi omae ga kono go watashi wo koishii to omou toki ni wa, kore wo dash'te mi¹⁴ nasai! sō sureba¹⁵ itsu nandoki de mo¹⁶ watashi ni au koto ga dekiru kara»¹⁷ — to ii nagara, mus'me ni kagami wo watashimash'te haha wa sono mama kotoba mo naku¹⁸ tsui ni ano yo no hito¹⁹ ni narimash'ta.

mus'me wo hajime²⁰ otto no nageki wa moto yori iu made mo nai koto de²¹ shibaraku nakigara ni torits'kimash'te shōtai mo naku nakifushimash'ta ga, sate sensube mo arimasen' kara, yōyaku ki wo torinaosh'te kata no gotoku²² sōshiki wo itash'te nengoro ni tomuraimash'ta.

oya wo shitau ko no kokoro²³ wa hi wo hete mo nakanaka usuragimasen'. mus'me wa tokaku nakihaha ga koishiku oriori omoidash'te wa²⁴ naite orimash'ta ga, futo haha ga rinjū no kiwa ni iinokosh'ta kotoba wo omoishimash'te kagami wo toridash'te sono omote wo mimas' to, fushigi ni mo haha no sugata ga samo wakawakashiku arawarete ima ni mo kotoba wo kakesō²⁵ des'. mus'me wa bikkuri shi nagara mo, koto no hoka yorokobimash'te sono go wa asa ban kono kagami wo nagamete wazuka ni kokoro wo nagusamete orimash'ta.

¹⁰ there is no other help but to submit to fate. — ¹¹ there is something your mother will offer you. — ¹² which was placed. — ¹³ *o nobori ni natta* polite periphrase of *noboru* = *o nobori nasaimash'ta*, when your father went up to the capital. — ¹⁴ *mi nasai* instead of *o mi nasai*, because it is the mother who speaks to her child. — ¹⁵ "if you do so", then. — ¹⁶ "always, at whatever time it may be". — ¹⁷ the dependent clause (*sō sureba . . . kara*) is placed after the principal clause. Inversions like this occur from a kind of forgetfulness: the mother had forgotten to tell the daughter why she should look at the mirror. — ¹⁸ without even a word. — ¹⁹ "became a person of that (the other) world", died. — ²⁰ stem of *hajimeru*: "it began with the girl", first the girl, then the father. — ²¹ "was a thing one cannot even say", cannot be described. — ²² *kata* = *tsūrei no kata* according to the usual form. — ²³ the feelings of a child longing for its mother do not become fainter, however (many) days may pass. — ²⁴ when she thought. — ²⁵ seemed to address her.

9. Exercise.

Although (*no ni*) the doll brought by (*no*) the father was not easily breakable (*kowareyasui*), it one day fell from

the hand of the girl and broke to pieces (Subord. of *kowareru* followed by *shimau*). The mother seeing the girl's being distressed (*kanashii*), said: "You need not be distressed (*kanashimu ni oyobimasen*); father will no doubt (*kitto*) buy you another one as nice as the broken doll," and cheered her up (*nagusameru*). By and by the girl grew up (*ōkiku naru*), and her filial piety and the goodness of her behaviour (*kyodō*) were indeed admirable (*kanshin*). Especially (*koto ni*) when the mother fell ill, the girl nursed her with all her heart. The mother could not endure (*koraeru*) the acuteness (acute *kibishii*) of the pain (*itami*), blamed (*kogoto wo iu*) the medicine to be bitter (*nigai*) and the doctors being unskilful (*heta na*); though (*no ni*) the room was warm, she said: "Cold! cold!" It was really a pitiable aspect. At last, as the mother thought she could no more be helped, she gave the girl the mirror she had received from her husband as a keepsake, and died. Thereafter when the father was out on business (when there was some business and he went out), the girl felt (*ni kanjiru*) her being lonely, took out the mirror, was pleased with the strangeness of it and looked at its surface; but the face visible (*mieru*) on the surface, though (*no ni*) it was youthful, she thought to be the face of her mother; looked at the mirror every day, and felt somewhat quieted (to feel quieted *anshin suru*).

Materials for Conversation.

- | | |
|---|---|
| 61. <i>dōka o saki ni.</i> | Please go first. |
| 62. <i>sore de wa go men wo kōmurimash'te (o saki ni mairimashō).</i> | Well, with your kind permission (I shall go first). |
| 63. <i>zannen nagara koko (or kore) de o wakare mōshimas'.</i> | I am very sorry, we must part here. |
| 64. <i>ano toki wa o me ni kakaru koto ga dekimasen' no wa zannen desh'ta.</i> | I regretted very much not to have had the honour of seeing you at that time. |
| 65. <i>itsu sonna ni anata wa kega wo nasaimash'ta ka? o kinodoku na koto des'.</i> | When did you hurt yourself so? I am very sorry about it. |
| 66. <i>kyō o jō san no ano shibai ye yukarenai no wa o kinodoku des'.</i> | I am very sorry the young lady (or: your daughter) cannot go to the theatre to-day. |

62. *kōmuru* to receive. — 63. *mōs'* to do, after the stem of other verbs, of the 1st person — 65. *o kinodoku* lit. "poison for your spirit", equivalent to the English: I am sorry for your sake. — 66. "as for the young lady's not being able to go."

67. *wazawaza konnichi ashi wo o hakobi kudasatte go kurō ni zonjimas'.* I am much obliged to you for having taken the pains to come to my house on purpose.
68. *konnichi wazawaza oide kudasatte go sokurō de gozaimas'.* (The same as above.)
69. *go sokurō wo negaimas'.* I beg you to take the trouble to come to me.
70. *osoreirimas' ga, kono tegami wo Noda san made todo-kete kudasai.* I am very sorry to trouble you, but would you be kind enough to deliver this letter to Mr. Noda?
71. *konnichi wa osoku mairimash'te makoto ni osoreirimas'.* I beg your pardon for having come so late to-day.
72. *go men kudasai.* Please excuse me.
73. *go men kōmurimas'.* (The same.)
74. *dōka waruku o tori kudasaimasuna.* Please don't take it amiss.
75. *ashikarazu oboshimeshi kudasai.* Don't think bad of me.
76. *konaida taisō isogashikute go busata itashimash'ta.* Having been very busy lately I have been negligent in not calling upon you.
77. *mā, taisō o seji no ii koto wo osshaimas'.* What you say sounds very flattering.
78. *o seji de wa arimasen'.* It is not flattery.
79. *go mottomo de gozaimas'.* You are right.
80. *jōdan wo ossharuna!* Don't joke!

67. lit. "I think it a trouble for you to have carried your feet". — 68. *sokurō* trouble for the feet. — 70. lit. "I am afraid, but..." (= I beg your pardon). — 75. without being bad (angry). *oboshimes'* to think.

Tenth Lesson.

67. **Conjugation of the Plain Verb.** According to what has been said in Less. 2,9—16, the various conjugational forms of the verb are produced by adding certain terminations to the stem. The same Lesson contains the rules governing the assimilation of the final sound of the stem to the initial sound of the termination.

If we take the Present tense for given, the tenses and moods of the affirmative voice of regular verbs are formed by the addition of the following terminations:

1. Terminations beginning with *t* or *d*:
 Past *ta*, *da*
 Future II. *tarō*, *darō*
 Past Conditional *tara(ba)*, *dara(ba)*
 Alternative *tari*, *dari*
 Desiderative *tai*.
2. *ba*: Present Conditional.
3. *yō* or *ō*: Future I.

68. These terminations are added to the stem according to the following rules:

1. Those beginning with *t* or *d*:
 in Class I to the simple stem,
 in Class II to the *i*-stem, in doing which the same letter-changes take place as in the formation of the Subordinative form (Less. 2, 16). It is only the Desiderative form that makes an exception, its termination *tai* being added to the *i*-stem without assimilation.

		Past	Future II.	Past Conditional	Alternative form	Desiderative form
<i>Class I.</i>	<i>simple st.</i>					
taberu	tabe	tabe-ta	tabe-tarō	tabe-tara(ba)	tabe-tari	tabe-tai
miru	mi	mi-ta	mi-tarō	mi-tara(ba)	mi-tari	mi-tai
<i>Class II.</i>	<i>i-stem</i>					<i>without assimilation</i>
1. { kaku	kaki	kai-ta	kai-tarō	kai-tara(ba)	kai-tari	kaki-tai
{ kagu	kagi	kai-da	kai-darō	kai-dara(ba)	kai-dari	kagi-tai
2. das'	dashi	dash'-ta	dash'-tarō	dash'-tara(ba)	dash'-tari	dashi-tai
3. mats'	machi	mat-ta	mat-tarō	mat-tara(ba)	mat-tari	machi-tai
4. { yobu	yobi	yon-da	yon-darō	yon-dara(ba)	yon-dari	yobi-tai
{ yomu	yomi	yon-da	yon-darō	yon-dara(ba)	yon-dari	yomi-tai
5. aru	ari	at-ta	at-tarō	at-tara(ba)	at-tari	ari-tai
6. iu	ii	it-ta	it-tarō	it-tara(ba)	it-tari	ii-tai

2. *ba* (Present Conditional)

in Cl. I to the enlarged stem,
in Cl. II to the *e*-stem:

Cl. I. *tabe-re* : *tabere-ba*
mi-re : *mire-ba*.

Cl. II. 1. *kak-e* : *kake-ba*
kag-e : *kage-ba*
2. *das-e* : *dase-ba*
3. *mat-e* : *mate-ba*

4. *yob-e* : *yobe-ba*
yom-e : *yome-ba*
5. *ar-e* : *are-ba*
6. *i-e* : *ie-ba*.

3. *yō* (Future I.)

in Cl. I to the simple stem,

ō (Future I.)

in Cl. II to the simple stem:

Cl. I. *tabe-yō*
mi-yō.

Cl. II. 1. *kak* : *kak-ō*
kag : *kag-ō*
2. *das* : *das-ō*
3. *mat* : *mat-ō*

4. *yob* : *yob-ō*
yom : *yom-ō*
5. *ar* : *ar-ō*
6. *i* : *i-ō*.

The Imperative is obtained:

In Class I by adding the Interjections *ro*, *yo*, *na* to the simple stem:

tabe-ro, *tabe-yo*, *tabe-na*; *mi-ro*, *mi-yo*, *mi-na*.

In Class II either by adding the Interjections *yo*, *na* to the *i*-stem, or by using the *e*-stem as Imperative:

1. *kaki-yo*, *kaki-na*; *kake*; — *kagi-yo*, *kagi-na*; *kage*.
2. *dashi-yo*, *dashi-na*; *dase*.
3. *machi-yo*, *machi-na*; *mate*.
4. *yobi-yo*, *yobi-na*; *yobe*; — *yomi-yo*, *yomi-na*; *yome*.
5. *tori-yo*, *tori-na*; *tore*.
6. *ii-yo*, *ii-na*; *ie*.

69. The Desiderative form is a true adjective (meaning "to like to", "to wish to") and conjugated accordingly, thus: Subordinative *-tak'te* (*tabe-tak'te*, *kaki-tak'te*, etc.), Adverbial form *-taku*, which before *gozaimas'* becomes *-tō* (*kakitō gozaimas'* I wish to write). From *-taku* are derived (Less. 4,31): *-takatta*, *-takarō*, *-takattarō*, *-takereba*, *-takattara(ba)*.

70. Additional Remarks on the Verbs of Class II.

The final consonants of the stems may be preceded by other vowels than those found in the verbs chosen as

examples in the above paradigm. Though this has no influence on the conjugation, it will be useful to give examples of all the vowels that may precede the final consonants. They are

In II, 1, besides *a* (*kaku*, *kagu*): *i* (e. g., *kiku* to hear), *u* (e. g., *tsuku* to stick, *nugu* to take off, as clothes), *e* (e. g., *maneku* to beckon, to invite, *kasegu* to work), *o* (e. g., *oku* to put, *kogu* to row). *i*-stem: *kiki*, *tsuki*, *nugi*, *maneki*, *kasegi*, *oki*, *kogi*; thus the forms the terminations of which begin with *t*: *kiita*, *tsuitarō*, *nuidara*, *maneitari*, *kaseida*, *oitarō*, *koidara*, etc.

In II, 2, besides *a* (*das'*): *u* (e. g., *mus'* to steam), *e* (e. g., *kes'* to extinguish), *o* (e. g., *hos'* to dry). *i*-stem: *mushi*, *keshi*, *hoshi*; thus the other forms: *mush'ta*, *kesh'tarō*, *hosh'tara*, *mush'tari*, etc.

In II, 3, besides *a* (*mats'*): *u* (e. g., *uts'* to strike), *o* (e. g., *mots'* to have). *i*-stem: *uchi*, *mochi*; thus the other forms: *utta*, *mottarō*, *uttara*, *mottari*, etc.

In II, 4, besides *o* (*yobu*, *yomu*): *a* (e. g., *manabu* to learn, *ogamu* to adore), *u* (e. g., *tsumu* to load, *tsugu* to succeed). *i*-stem: *manabi*, *ogami*, *tsumi*, *tsugi*; thus the other forms: *mananda*, *ogandarō*, *tsundara*, *tsundari*, etc.

In II, 5, besides *a* (*aru*): *i* (e. g., *iru* to go in), *u* (e. g., *uru* to sell), *e* (e. g., *kaeru* to return), *o* (e. g., *horu* to dig). *i*-stem: *iri*, *uri*, *kaeri*, *hori*; thus the other forms: *itta*, *uttarō*, *kaettara*, *hottari*, etc.

In II, 6, besides *i* (only in the word *iu*): *a* (e. g., *kau* to buy), *u* (e. g., *kuu* to eat), *o* (e. g., *omou* to think). *i*-stem: *kai*, *kui*, *omoi*; thus the other forms: *katta*, *kuttarō*, *omottara*, etc.

Some exceptional forms will be spoken of in Less. 11,75.

Words.

isshūki the first anniversary of
a person's death
shinrui a relation
susume urging, advice; — *ni ma-*
kaseru to follow the advice
tachi character
mamahaha a stepmother
hajime no aida in the first time
fūha discord (among the mem-
bers of a family)

anshin ease of mind; — *itas'*
to feel relieved
ma interval of space or time
tsuki a month; — *hi* months
and days, time
konjō temper
fubin compassion; — *ni omou*
to feel compassion
chōai love; — *itas'* to love
ryōken opinion, plan

soranamida feigned tears
sode a sleeve
itoma leave of absence
wake a reason
jama impediment; — *ni itas'*
 to consider to be an obstacle
nakimono a dead body; — *ni*
suru to kill
hito-ma one room
inochi the life
zangen slander
katachi form, shape; — *no nai*
 without substance or foundation
hanshin-hangi half believing,
 half doubting
handan judgment
jippi truth or untruth
jōsaku a good plan
shinobiashi de with noiseless
 steps
koishisa longing
fusuma a sliding-door
kimari settling; — *waruku omou*
 to be confused
kimo the gall-bladder; courage;
 — *wonomareru* to be frightened
henji reply; — *wo itas'* to reply
rippuku anger
tei appearance
hara the belly; — *ga chigau* to
 be born of another mother
temma an evil spirit
fukō-mono-me an unfilial child
ikari anger; — *no* angry
manako the eye
sunao na simple, upright
hon no real
rei no well-known
ayau exposed to danger
omoigake nai unexpected
fukigen na angry
saki no former
asamashii foolish
makaseru to commit to
mukaeru to welcome; *tsuma wo*
 — to bring in a wife
okoru to rise
ijiwaru to become ill-tempered
iits'keru to tell a person's faults
ashirau to treat
toriageru to listen to

oku to let remain
mas' to add; *izen ni mo mash'te*
 still more than before
fuku to wipe
komoru to be shut up
norou to curse
tadas' to ascertain
kangaeru to think
yatte kuru to come
furikaeru (II) to turn back
kakus' to hide
chigau to differ
miirareru to be possessed (as
 by an evil spirit)
shikarits'keru to scold
itatte very
ni sh'tagatte according
sorosoro slowly
tokidoki sometimes
kare kore to in such and such
 a way
ashisama ni badly, in an evil
 manner
yoi hodo ni accordingly
izen former
dōka sh'te anyhow
ni mukatte towards, to
kyō to-day
dō iu what (a)
hai yes
isso rather
shosen at last, finally
toku to minutely
rokuroku properly
manzara entirely
kono ue moreover
itsu mo no yō ni as usual
ikinari suddenly; — *no koto ni*
 by the suddenness
dare ka who (is it)?
sasuga as might be expected
s'koburu very
mas'mas' more and more
amari too
hisoka ni secretly
kanegane constantly
are hodo so much, so often
no = no ni whereas
koe-araarashiku in a wild voice
na (Interjection) is it not?
koko na such a.

10. Reading Lesson.

Matsuyama kagami (continuation).

sono uchi ni haha no issūki mo sumimash'te chichi wa shinrui no susume ni makase, mata hitori no tsuma wo mukaemash'ta ga, mus'me wa itatte sunao na tachi des' kara, mamahaha ni mo yoku kōkō wo itashimash'ta. hajime no aida wa betsu ni fūha mo okorimasen' de chichi mo ōi ni anshin itashimash'ta ga, sore mo hon no shibaraku no ma de tsuki hi no tatsu ni shitagatte¹ sono mamahaha no hō kara² sorosoro ijiwaru wo hajimemash'ta. sore de tokidoki wa otto ni mus'me no koto wo kare kore to ashisama ni iits'keru koto mo arimash'ta³ ga, otto wa rei no mamahaha-konjō to omoi⁴, yoi hodo ni ashiraimash'te toriagemasen' desh'ta. sōsh'te mus'me woba⁵ fubin ni omoi, izen ni mo mash'te chōai itashimash'ta. sore ga mata mamahaha ni wa issō omoshiroku nai to miete dōka sh'te kono mus'me wo uchi ni okan' yō ni shitai to⁶, osoroshii ryōken wo dashimash'ta⁷.

aru hi mamahaha wa otto ni mukatte soranamida wo sode de fuki nagara, «koko ni orimash'te wa⁸ watashi no inochi ga ayaū gozaimas' kara, dōzo kyō kara o itoma⁹ wo kudasaimeshi!» — to iimash'ta. otto wa odorote «sore wa ittai dō iu wake da?» — to toimas' to, mamahaha wa: «hai, ano mus'me ga watashi wo mamahaha to omotte¹⁰ jama ni itashi, isso nakimono ni shiyō to omotte ka¹¹, kono aida kara hito-ma ni komorimash'te watashi wo norotte orimas' kara, shosen inochi mo toraremarshō¹²» — to iimash'ta. otto wa toku to kikimash'te mata rei no zangen ka to wa omoimash'ta¹³ ga, mus'me wa kono aida kara tokaku jibun no heya ni bakari komotte hito ni mo rokuroku kao wo misemasen' kara, mamahaha no kotoba mo manzara katachi no nai koto de mo arumai¹⁴ to, ima wa hanshin-hangi de jibun ni mo handan ga

¹ "in a really short time, according as months and days passed." — ² "on the stepmother's part it began to become ill-tempered" (the stepmother began . . .). — ³ it happened also that she told. . . . — ⁴ thought that was the wellknown stepmother temper. — ⁵ woba, Less. 1,4c. — ⁶ to = to omotte, "thinking she would like to arrange it so that one would not let the girl remain in the house". — ⁷ "she brought out (devised) a terrible plan." — ⁸ when I am here. — ⁹ give me leave of absence (dissolve the matrimonial union). — ¹⁰ considers me as a stepmother. — ¹¹ after to omotte the words sō sh'ta d'arō (ka) are to be supplied: "whether she did so, thinking she would kill me". — ¹² I shall have my life taken. inochi mo (instead of wo mo) is the Accusative; cf. Less. 30,176,3. — ¹³ "he thought, whether this was again that well-known slander." — ¹⁴ it cannot probably be an entirely groundless thing; arumai is the negative Future of aru. —

dekimasen'¹⁵ kara, kono ue wa to mo kaku mo sono heya ye itte jippi wo tadas' ga¹⁶ jōsaku to kangaemash'te yagate shinobiashi de mus'me no heya ye yatte kimash'ta.

sono toki mus'me wa nakihaha ga koishisa ni itsu mo no yō ni kagami wo mite orimash'ta ga, ikinari ushiro no fusuma wo akete haitte kita mono ga arimas' kara¹⁷, dare ka to omotte¹⁸ furikaette mimas' to, omoigake nai chichi des' kara, sasuga ni kimari waruku omotta ka¹⁹ isoide kagami wo sode no sh'ta ni kakushimas' to, chichi wa s'koburu fukigen na kao de: «omae nani wo sh'te otta? ima kakush'ta mono wa nani ka?» — to toimash'ta ga, ikinari no koto ni mus'me wa kimo wo nomarete²⁰ tada «hei» — to kotaeta bakari de hoka no henji wo itashimasen' desh'ta. suru to chichi wa mas'mas' rippuku no tei de: «sore de wa tsuma no kotoba no tōri saki no haha wo shitau amari²¹ ima no haha wo nakimono ni shiyō to²² hisoka ni norotte oru no da²³ na. hara wa chigatte mo, haha wa haha, ko wa ko to sh'te kōkō ts'kuse yo! to kanegane are hodo iikikasete aru no²⁴? donna temma ni miirarete sō iu asamashii ki ni natta? ano koko na fukō-mono-me ga!» — to ikari no manako ni namida wo ukabe nagara²⁵, koe-araarash'ku shikarits'kemash'ta.

¹⁵ could not judge. — ¹⁶ instead of *tadas' no ga* "the ascertaining the truth or untruth". — ¹⁷ as there was somebody who opened . . . and came in. — ¹⁸ she thought, who may that be? — ¹⁹ whether she was confused (or why she did so —). — ²⁰ "she had the gall-bladder swallowed"; *nomareru* is the Passiv of *nomu*; on *wo* cf. note 12. — ²¹ by too much longing. — ²² *to* = *to omotte*. — ²³ *oru no da*, periphrase of *oru*. — ²⁴ *no* = *no ni*, in spite of (your having been told): though you are the child of another mother, etc. *to sh'te* = *to omotte*. *ts'kuse* Imperative of *ts'kus'*. — ²⁵ "while he had the eyes filled with tears."

10. Exercise.*

When the anniversary of the mother's death was over, the man took another wife. In the beginning no discord arose (*okoru*), but gradually the stepmother began to be ill-tempered. The husband thought this to be the well-known stepmother temper. The mother wiped away the tears with her sleeve. Why was he frightened? If you think so, it is good. If he had thought so, it would have been good. He opened the sliding-door and entered the room. If he had entered, he would probably have seen the girl. If you say so, it is so. From to-day I shall be shut up in my room and be industrious (*benkyō itas'*). He thought, I will ascer-

* This Exercise is intended for practising the conjugation of the plain verb without the suffix *mas'*.

tain the truth or untruth. Hide the mirror under the sleeve! The child longed for its mother. If you order (me), I shall write the letter. If you had ordered (me), I would have written the letter. He heard the words. Shall I sell the house? I do not know whether I shall buy a house or sell a house. I wish to learn the Japanese language. If you put out (*kes'*) the light, it is (becomes) dark. He worked (*kasegu*) from morning till night. Wipe off your tears! "Why did you wish to curse your stepmother?" he scolded. He beckoned a man. When he called with a loud voice (*ō-goe de*), I answered: "Here I am".

Materials for Conversation.

- | | |
|--|--|
| 81. <i>sekkaku no o sasoi de gozaimas' ga, konnichi wa mairaremasen'.</i> | You have taken the trouble to call for me, but to-day I cannot go with you. |
| 82. <i>sakunen wa iroiro go yak-kai ni narimash'te konnen mo ai-kawarimasezu.</i> | Last year I have often enjoyed your kind assistance; please to favour me also this year in the same way. |
| 83. <i>senjits' wa kekkō na o shina wa arigatō zonjimas'.</i> | Much obliged for the nice present I received from you the other day. |
| 84. <i>dō itashimash'te, makoto ni somats' na mono de shits'rei de gozaimas'.</i> | You are welcome to it. I must beg your excuse for having offered you such an ugly thing. |
| 85. <i>go han wo chōdai itashimash'te arigatō gozaimas'.</i> | I thank you very much for the hospitable entertainment. |
| 86. <i>sh'taku no dekita toki shirash'te kudasai.</i> | Please let me know when everything is ready. |
| 87. <i>go tsugō ga o warukereba, o yoshi nasai.</i> | If not convenient, please leave it undone. |
| 88. <i>sazo o komari nas'ttarō.</i> | You must really be at a loss. |
| 89. <i>anata wa yohodo o kutabire to miemas'. dōzo en-ryo naku o yasumi nasai. myōchō made yururi to o ne nasai.</i> | You seem to be very tired—Pray go to bed without ceremony. Sleep quietly till to-morrow morning. |
| 90. <i>sonnara go men kōmutte yasumimas'.</i> | Then I will beg you to excuse my going to bed. |
| 91. <i>o daiji ni (or sekkaku o daiji ni or go yōjin) (nasai).</i> | Take great care of your health (Good health to you!). |

82. *ai-kawarimasezu* "without change", "the same as heretofore." — 84. *shits'rei* rudeness. — 90. "receiving your permission." — 91. *o daiji ni nasai* "make it a great thing". *yōjin* precaution.

- | | |
|--|---|
| 92. <i>o kage (sama) de sukkari naorimash'te gozaimas'.</i> | Thanks for your kind inquiries, I am quite well again. |
| 93. <i>chikagoro go busata itashimash'ta. mairō to oimash'ta ga, kare kore torimagirete orimash'te go burei itashimash'ta.</i> | Recently I have been very remiss in calling upon you. I thought to go, but being variously engaged, I have been impolite. |
| 94. <i>shits'rei itashimash'ta.</i> | Excuse my rudeness. |
| 95. <i>makoto ni mōshiwake ga gozaimasen'.</i> | I really don't know how to excuse myself. |
| 96. <i>memboku ga gozaimasen'.</i> | I am greatly ashamed. |
| 97. <i>go sompu wa o naku nari nasaimash'te o kuyami mōshimas'.</i> | I condole with you on the decease of your father. |
| 98. <i>go kekkon nasaimash'te o medetō gozaimas'.</i> | I congratulate you on your marriage. |
| 99. <i>go shōkan nasaimash'te o medetō gozaimas'.</i> | I congratulate you on your promotion. |
| 100. <i>go byōki ga o naori nasatte o medetō gozaimas'.</i> | I congratulate you on your being restored again. |

92. *o kage de* "owing to your influence". — 93. *busata* remissness in paying a visit or in giving notice. *burei* rudeness. — 96. *memboku* honour. — 99. *shōkan* promotion to a higher position. — 100. "that your illness has become better."

Eleventh Lesson.

71. **Conjugation of the Negative Voice of the Plain Regular Verb.** The Japanese language having no adverb of negation, the Negative voice of the verb is formed by adding the adjective *nai* and its conjugational forms (Less. 4,31) to it. The Future tense has two negative forms; the Imperative is exceptional.

a) Except in one of the two negative forms of the Future, in the Imperative, and the Desiderative, *nai* is added:

In Class I to the simple stem,

In Class II to the α -stem.

		Subordi- native	Present	Past	Future I.	Future II.	Present Condit.	Past Con- ditional	Alterna- tive form	Adverbial form
Class I. taberu miru	<i>simple stem</i>									
	tabe-									
	mi-									
Class II. 1. kaku kagu 2. das' 3. mats' 4. yobu yomu 5. toru* 6. iu	<i>a-stem</i>									
	kaka-	nak'te	nai,	nakatta,	nakarō	nakattarō	nakereba	nakattara	nakattari	nakū
	kaga-	nai de,	nu,	nanda		nandarō	n'kereba	(ba)	nandari	
	das-	zu,	n'				neba	nandara		
	mata-	zu ni,						(ba)		
	yoba-	zu sh'te								
	yoma-									
	tora-									
	iwa-									

* *toru* has been taken here because *aru* is not used in the Negative voice except in the Future; cf. b) and Less. 11,74.

b) The second negative Future is formed by adding *mai*:

In Class I either to the simple stem or to the Present;
In Class II to the Present.

Cl. I.	<i>tabe-</i>	}	<i>mai.</i>	Cl. II.	1. <i>kaku-</i>	}	<i>mai.</i>
	<i>taberu-</i>				<i>kagu-</i>		
	<i>mi-</i>				2. <i>dasu-</i>		
	<i>miru-</i>				3. <i>matsu-</i>		
					4. <i>yobu-</i>		
					<i>yomu-</i>		
					5. <i>aru-</i>		
					6. <i>iu-</i>		

c) The negative Imperative is in both classes formed by adding *na* to the Present tense, or by the stem (Cl. I simple st., Cl. II *i*-st.) preceded by *o* and followed by *de nai yo*.

Cl. I. *taberu-na*, *miru-na*; *o tabe de nai yo*, *o mi de nai yo*. — Cl. II. *kaku-na*, *kagu-na*; *o kaki de nai yo*, *o kagi de nai yo*; *dasu-na*, *o dashi de nai yo*; *matsu-na*, *o machi de nai yo*; *yobu-na*, *o yobi de nai yo*; *yomu-na*, *o yomi de nai yo*; *toru-na*, *o tori de nai yo*; *iu-na*, *o ii de nai yo*.

d) The negative forms of the Desiderative are the same as those of the true adjective (Less. 4,31). Its adverbial form is *-taku*, to which *nai* is added. The tenses and moods are formed by conjugating *nai*. Thus: *tabe-taku nai*, *tabetaku nakatta*, *tabetaku nakarō*, *tabetaku nakattarō*, *tabetaku nakereba*, *tabetaku nakattara(ba)*. Just so: *machi-taku nai*, *ii-taku nakatta*, *dashi-taku nakarō*, *yomi-taku nakereba*, *yobitaku nakattari*, and so on.

72. Supplement to the Conjugation of the suffix *mas'* and the verbs having *mas'* suffixed to them (Less. 2,15; Less. 3,18; Less. 4,26).

The affirmative Imperative: *mase*, often pronounced *mashi* (*tabemase* or *tabemashi*, *kakimase*, etc.)

The negative Imperative: *masuna* or *masuruna* (*tabemasuna*, *kakimasuruna*, etc.)

The affirmative Alternative form: *mash'tari* (*tabemash'tari*, *kakimash'tari*, etc.)

The negative Alternative form: *masenakattari* (*kakimassenakattari*, *tabemasenakattari*, etc.)

The negative Subordinative form: *masezu*, *masezu ni*, *masezu sh'te*, *masen' de* (*tabemasezu*, *kakimassen' de*, etc.)

73. Additional Remarks on the Conjugation of the Verb. Class II, 1. The verb *yuku*, “to go”, is not used in the forms the terminations of which begin with *t* (Past, Future II., Past Condit., Altern., and Subord.); otherwise it is conjugated regularly like *kaku* (*yuku*, *yukō*, *yukeba*, *yuke*, *yukitai*; *yukanai*, etc.). The obsolete forms are replaced by *iku*, “to go”. *iku* is used throughout and colloquially preferred to *yuku*. A few forms of *iku* are irregular — namely, those with the terminations beginning with *t*. According to the rule for verbs of this class, those forms ought to be: *iite*, *iita*, *iitarō*, etc., but in fact they are: *itta*, *ittarō*, *ittara*, *ittari*, *itte*. The irregular forms of *iku* thus coincide with the regular forms of the same tenses of *iru* “to enter”, *iru* “to want”, *iru* “to parch”, and *iu* “to say”. The other tenses and moods of *iku* are formed regularly like those of *kaku* (*iku*, *ikō*, *ikeba*, *ikitai*, *ike*; *ikanai*, etc.).

Class II, 5. The verbs in *eru* and *iru* of this class must not be mistaken to belong to Class I. The following verbs in *eru* and *iru* belong to Class II:

<i>azakeru</i> to deride	<i>negiru</i> to beat down (the price)
<i>heru</i> to diminish (intr.)	<i>mairu</i> to go, to come
<i>shaberu</i> to chatter, to talk	<i>nigiru</i> to seize
<i>suberu</i> to slide, to slip	<i>nonoshiru</i> to revile
<i>teru</i> to shine (as the sun)	<i>shiru</i> to know
<i>chiru</i> to fall (as leaves or petals)	<i>mishiru</i> to recognize by seeing
<i>hairu</i> to enter	<i>kikishiru</i> to recognize by hearing
<i>hashiru</i> (<i>washiru</i>) to run	<i>soshiru</i> to slander
<i>kagiru</i> to be limited (<i>ni</i> to)	<i>kiru</i> to cut.

Special attention should be paid to the following homonymous verbs.

Verbs belonging to	Verbs belonging to
Cl. I. <i>iru</i> (st. <i>i</i>) to be (= <i>oru</i> II, 5)	Cl. II, 5. <i>iru</i> (st. <i>iri</i>) to enter (= <i>hairu</i>)
<i>iru</i> (st. <i>i</i>) to shoot (with an arrow)	<i>iru</i> (st. <i>iri</i>) to parch
<i>kaeru</i> (st. <i>kae</i>) to change	<i>iru</i> (st. <i>iri</i>) to want
	<i>kaeru</i> (st. <i>kaeri</i>) to return

Verbs belonging to
Cl. I. *neru* (st. *ne*) to go to bed
shimeru (st. *shime*) to
shut

Verbs belonging to
Cl. II, 5. *neru* (st. *neri*) to
knead
shimeru (st. *shimeri*)
to become moist.

74. There are many transitive verbs in *eru* belonging to Class I, and intransitives in *aru* belonging to Class II, 5, both categories being derived from the same stem. Such are, for instance:

Cl. I. *ageru* to raise, to lift up
kakeru to hang
kaeru to change
mazeru to mix
osameru to put away,
to govern
sueru to set
wakeru to distinguish

Cl. II, 5. *agaru* to rise, to go up
kakaru to hang
kawaru to change
mazaru to mix
osamaru to be put
away, to be governed
suwaru to sit, to squat
wakaru to be discernible.

The negative forms of *aru* are not used in the colloquial except the Future *arumai* (concurrent with *nakarō* and *nai deshō* or *d'arō*). — *aru* preceded by *de* is the equivalent of “to be” between the Subject and the Adjective or Noun used predicatively.

75. Class II, 6. In Kyōto and western Japan the verbs of this group have, instead of the forms with *tt*, such with one *t* and the preceding vowel lengthened, thus: *iūta* instead of *itta* (from *iu* to say), *omōta* instead of *omotta* (from *omou* to think), *kōta* instead of *katta* (from *kau* to buy), *kūta* instead of *kutta* (from *kuu* to eat), and accordingly: *iūte*, *omōtara*, *kōtari*, and so forth.

The verb *tau*, “to ask”, is pronounced also in Tōkyō: *tōte*, *tōta*, *tōtara*, *tōtari*.

The verb *sou*, “to be near or along”, is pronounced in both ways: *sōte* and *sotte*, etc.

The verb *yuu*, “to dress the hair”, is in Tōkyō pronounced like *iu*, “to say”, and conjugated accordingly.

Words.

oboe ga nai there is no remembrance
rekka a raging fire
hiza the knee; — *ni torits'ku*
to cling to the knees

nasake kindness; — *nai* unkind
genzai presence; — *okkasan* the
present mother
iiwake an apology; — *suru* to
apologise

tsuyu the dew; an atom; —
hodo mo (with a negative) not
 the slightest
tame sake; *nan' no* — *ni naru*
 for what sake is it?
iigon dying words
kōkōmono a filial child
omokage the face
uriftats' like the two halves of
 a melon
kiten intelligence
yū evening
kōshin a filial heart
kanshin admiration; — *suru* to
 admire
kokorone true feelings
ma truth; — *ni ukeru* to think to
 be true
kogoto blame; — *wo iu* to blame
kannin indulgence; — *suru* to
 have indulgence
otokonaki no namida tears as a
 man sheds
fubinsa compassion
ijirashisa emotion
ryō-te both hands
kaigo repentance
wabi apology, — *wo suru* to
 apologise
kanashii sorry, grieved
oroka foolish
mottainai improper
igai no surprised

shin no true
okoru to fly into a passion
kikiireru to listen
tomaru to alight, to stay
tsutsumu to wrap up; *tsutsumazu*
 unwrapped; frankly
kataru to relate, to tell
miageru to look up; *miageta*
 estimable
utsuru to be reflected
niru to resemble
omoits'ku to hit upon
kureru to be darkened; *namida*
ni — to be blinded with tears
arawas' to show
sakaeru to flourish
ikikaseru to cause to hear
moshi I say!
nambo how much; — *de mo*
 however much
tattaina = *tadaina* just now
washi I
yamu wo ezu there being no
 help, unavoidably
sochi no your
jishin self
sō to mo in spite of this
hotohoto very
senkoku kara a few moments ago
niwaka ni suddenly
hate wa at last
yoku mo very much (too)
ni taish'te against.

11. Reading Lesson.

Matsuyama kagami (conclusion).

mus'me wa moto yori mi ni oboe no nai koto¹ des' kara,
 kore wo kiite kanashiku narimash'te rekka no yō ni okotte
 iru chichi no hiza ni torits'ki nagara: «moshi² ototsan, nasake
 nai koto osshatte kudasaimas'! nambo watashi ga oroka de
 mo genzai okkasan to mo yobu hito wo norou³ nado to wa
 mottainai. sonna koto wa yume ni mo omoi wa itashimasen'⁴.
 watashi no mi ni wa tsuyu hodo mo oboe no nai⁵ koto de
 gozaimas'» — to iiwake shimash'ta ga, chichi wa mada ki-

¹ "because it was something of which there was no remem-
 brance in her person" (which she was not conscious of). — ² I
 say! — ³ "However foolish I may be, to curse her (*hito*) whom
 I even call my present mother." — ⁴ the stem with *wa* and *itas'*
 forms an emphatic periphrase: "to think of such a thing even
 in the dream I did not". — ⁵ it is something of which there is

kiirezu: «sonnara naze konogoro wa heya ni bakari komotte oru ka? mata tattaima washi no kao wo miru to, sugu sode no sh'ta ni kakush'ta mono ga arō⁶. sã, sore wa nani ka? sono shina wo dash'te misero!» — to iimash'ta.

mus'me wa yamu wo ezu sode ni kakushimash'ta izen no kagami wo toridashimash'te: «kono shina de gozaimas'» — to itte chichi no mae ni dashimas' to, chichi wa igai no tei de⁷: «o! kore wa mukashi miyako no miyage to sh'te⁸ sochi no haha ni yatta mono da ga, kore wo nagamete oru to⁹ wa ittai nan' no tame ni naru?» — to toimas' to, mus'me wa: «haha no tamashii ga kono kagami ni tomatte koishii toki ni wa itsu de mo okkasan ni au koto ga dekimas'» — to itte nao haha ga rinjū no iigon woba tsutsumazu chichi ni kata-rimas' to, chichi wa kore wo kiite: «sate sate omae wa miageta kōkō-mono da. sono utsuru kao¹⁰ wa omae jishin no kao de, sore wo haha no omokage to omotta¹¹ wa omae ga haha ni urif'tats' yoku mo nite oru tokoro kara, omoitsuita haha no kiten¹² da. sō to mo shirazu¹³ kyō made shin no haha to omoi, asa yū kore wo mite tanoshinde ita wa¹⁴ oroka na yō de oroka de nai¹⁵. kaette kōshin no f'kai tokoro¹⁶. washi mo hotohoto kanshin sh'ta. sono kokorone ni taish'te mo mamahaha no kotoba wo ma ni ukete kogoto wo itta wa¹⁷ washi ga warukatta. kannin sh'te kure!» — to itte waga ko no fubinsa ijrashisa ni hate wa¹⁸ otokonaki no namida ni kuremash'ta.

mamahaha wa senkoku kara fusuma no kage ni ite kono yōsu wo kiite imash'ta ga, nan' to omotta ka¹⁹ niwaka ni sono ba ni mairimash'te mus'me no mae ni ryō-te wo ts'kima-sh'te²⁰: «ã, memboku nai. watashi ga warukatta. dōzo kannin sh'te o kure!» — to itte kaigo no iro wo omote ni arawa-

no remembrance in me as large as an atom. — ⁶ there was probably (or: there must have been) something you hid under your sleeve. — ⁷ “with a surprised appearance”, appearing surprised. — ⁸ as. — ⁹ that you looked at it. — ¹⁰ the face which is reflected in it. — ¹¹ instead of *omotta no wa* “that you thought it to be”. — ¹² “that is the intelligence of your mother, who has hit on this, because you resemble your mother even so very much as the two halves of a melon resemble each other.” — ¹³ in spite of your not knowing this. — ¹⁴ cf. note 11. — ¹⁵ “is like foolishness”, seems to be foolish, but is not (foolish). — ¹⁶ *des'* is to be supplied. — ¹⁷ cf. note 11. “that even against such true feelings I have thought the stepmother's words to be the truth and have blamed you, there I have been bad.” — ¹⁸ “in the compassion with his own child and in his emotion he at last was blinded with tears as only a man sheds.” — ¹⁹ what did she think? = I don't know what she thought, but on a sudden... — ²⁰ “resting upon both her hands” — that is, throwing herself down, so that the body rested upon the knees and the hands (to lie prostrate).

sh'te²¹ shikiri ni wabi wo itashimash'ta. sore de otto mo taisō anshin shimash'te nao sōhō ni iikikasemash'ta kara, sono go wa haha mo mus'me mo muts'mashiku narimash'te f'tatabi fūha no okoru koto naku²² ie ga mas'mas' sakaemash'ta.

²¹ "showed the colour of repentance in her face." — ²² no discord arising again.

11. Exercise.*

I don't hear. I did not hear. If I had not heard, it would have been good. The girl did not stick to her father's knees. If he had not called. Don't curse a person! If she had not cursed her stepmother, the father would probably not have scolded. Don't believe that (*sō*). I shall probably not shut myself up in the room. If you do not hide the mirror under your sleeve, the father will probably see it. Don't show your face! If he had not given any money, it would probably have been good. Better than to ask is not to ask. He did not wrap up the article. The children do not resemble their father. Did it not occur to you? The blossoms of the cherry-trees have fallen off already. In this shop it is better to buy without beating down the price. The old man slipped and fell down (*taoreru*). I have just arrived. To-morrow I wish to come again. That is not necessary (wanted). If it is not wanted, I do not buy it. He seized the sword and cut off the enemy's head. I did not recognize his face, but when I heard his voice, I recognized him at once by hearing. I have got hungry (the belly has diminished). If he returns soon, it is good. I have shut the door. This mat (*tatami*) has got moist. He shot the arrow (*ya*), but (it) did not hit (*ataru*). As I have got tired, I'll go to bed at once. Last night (*sakuya*) I did not sleep at all. The sun does not shine. This has pleased me very much. If you don't like it, you had better not buy it. Why has he changed his name?

Dialogue.¹

- | | |
|--|--|
| A. <i>konnichi wa. taihen ni tenki ga kumotte ame ga furisō² des' na.</i> | Good day. It has become very cloudy, it looks as if it were going to rain. |
| B. <i>sō des. ame ga furanakereba yoi ga.³</i> | Indeed, it is so. I am afraid it will rain. |
| A. <i>kimi wa kinō Ueno kōen ni sampo sh'ta ka?</i> | Did you take a walk to the Ueno park yesterday? |

¹ Dialogue between intimate friends, therefore no verbs or suffixes of politeness. — ² cf. Less. 8,58. — ³ "If it does not rain, it is good, but ..." cf. Less. 17,105.

* Plain verbs without the suffix *mas'*.

B. *boku wa hima ga nakatta kara, shūjits' uchi ye hik-konde otta. nani ka Ueno de omoshiroi misemono de mo⁴ mita no⁵ ka?*

I had no time, and so I have been confined to my house the whole day. Did you see any interesting shows at Ueno?

A. *m', boku wa Ueno dōbuts'en de tsui konaida nettai chihō kara kita shōjō to uwabami sono hoka mezurashii dōbuts' uo mita. shikashi chōdo boku wa imōto wo tsurete itta kara, jūbun ni tōku tobimawaru koto ga dekinakatta kara, sono hoka no misemono wo miru koto ga dekinakatta. kimi zehi ichi-do dōbuts'en wo mi⁶ ni iki tamae! taihen omoshiroi yo.⁷*

Well, at the Ueno zoological garden I have seen the orang-outang and the boa constrictor which had arrived from the tropics the other day, and some strange animals. But as I had just taken my younger sister with me, I could not walk around far enough and therefore I could not see other sights. You really ought to go once to the zoological garden. It is very interesting.

B. *sō ka! boku kondo no nichiyōbi zehi mi ni ikō.*

Is it so? I shall without fail go next Sunday.

A. *kimi no ototsan wa konaida kara go byōki de atta ga, mō sukkari yoku natta no ka?*

Your father has been ill lately is he quite restored again?

B. *arigatō, mō ni-san-nichi mae naotte kinō wa sude ni sampo wo sh'ta yo.*

Thanks, he is well again since a few days and has already taken a walk yesterday.

A. *sore wa kekkō da. mō sore de wa s'koshi mo kusuri wa nomarenai⁸ no ka?*

That's splendid. Then he does not take his medicine any longer?

B. *m', kusuri wa mō s'koshi mo nomanai. shikashi maiban sake wo tak'san itsu mo no yō ni nomu yo.*

Well, medicine he does not take any longer, but every night he drinks much sake, as usual.

A. *toki ni kyō wa sumō no kippu wo motte oru ga, issho ni mi ni ikō de wa nai ka? kyō wa chōdo Hitachiyama to Umegatani⁹ no torikumi ga aru kara, hijō ni omoshirokarō.*

By the by, I have got a ticket for to-day's wrestling; won't you go with me to see it? It is just the match of Hitachiyama and Umegatani to-day; it will be extremely interesting.

⁴ *de mo* any. — ⁵ periphrase of *mita ka*, cf. Less. 15,96. — ⁶ *ni* after the stem to indicate the aim or object, cf. Less. 17,111. on the Imperative *tamae* see Less. 17,108. — ⁷ *yo* (Interjection) emphatically after the verb. — ⁸ Potential of *nomanai*, expression of politeness, because speaking of the addressed person's father — ⁹ names of two famous wrestlers.

B. *sō ka! sore wa zehi sokkoku
jinriki wo tobash'te¹⁰ ikō
de wa nai ka?*

A. *kimi ga issho ni iku koto ga
dekitara, boku wa hijō ni
yukai da.*

All right! then we shall take
a jinriki at once and go,
shall we not?

If you could go with me, I
should be much delighted.

¹⁰ "to cause to fly," to make go fast. *jinriki* abbr. of *jinrikisha*, a small carriage pulled by a man.

Twelfth Lesson.

76. Conjugation of the Plain Irregular Verbs.

a) *suru*, "to do", has an *i*-stem: *shi*,

» *e-* » : *se*,

and » *e-* » : *sure*.

All affirmative terminations except ba are added to the i -stem, thus:

Past *shi-ta*

Future I. *shi-ō* or *shiyō*, second form *shō*

Future II. *shi-tarō*

Past Conditional *shi-tara(ba)*

Alternative *shi-tari*

Desiderative *shi-tai*

Subordinative *shi-te*.

The termination ba is added to the stem $sure$:

Present Conditional *sureba*.

The Imperative is formed by adding the Interjections *ro*, *yo*, *na* either to the stem *shi* or the stem *se*, thus:

shi-yo *shi-ro* (o) *shi-na*
se-yo.

The negative adjective *nai* is added to the stems *shi* and *se*, so that there are double negative forms throughout the paradigm. The Imperative alone follows the general rule.

Present *shi-nai* and *se-nai*, *senu*, *sen'*

Past *shi-nakatta* and *se-nakatta*, *se-n'katta*, *se-nanda*

Future I. *shi-nakarō*; *shi-mai* and *se-mai*

Future II. *shi-nakattarō* and *se-nakattarō*, *se-n'kattarō*,
se-nandarō

Imperative *suru-na*, o *shi de nai yo*.

Subordinative *ki-te*.

78. c) *shinuru*, "to die", has two forms for the Present tense, *shinuru* and *shinu*; and

a simple stem: *shin*,
 an *i*-stem: *shini*,
 an *a*-stem: *shina*,
 and two *e*-stems: *shine* and *shinure*.

To the simple stem *shin* are added the terminations beginning with the letter *t*, which after *n* is softened to *d*, and the termination of the Future. The Desiderative, though its termination begins with *t*, follows another rule. Thus:

Past *shin-da*

Future II. *shin-darō*

Past Conditional *shin-dara(ba)*

(Alternative *shin-dari*)

Subordinative *shin-de*

Future I. *shin-ō*.

The termination of the Desiderative is added to the *i*-stem, the termination *ba* to the *e*-stem, thus:

Desiderat. *shini-tai* Pres. Condit. *shine-ba* and *shinure-ba*.

The Imperative has the forms: *shine*, *shini-yo*, *shini-na*.

The negative adjective *nai* is added to the *a*-stem except in one of the two forms of the Future, thus:

Present *shina-nai*

Past *shina-nakatta*, *shina-nanda*

Future I. *shina-nakarō* and *shinu-mai* and *shinuru-mai*

Future II. *shina-nakattarō*, *shina-nandarō*

Present Conditional *shina-nakereba*, *shina-neba*

Past Conditional *shina-nakattara*, *shina-nandara*

(Alternative *shina-nakattari*).

The negative Imperative is: *shinu-na* and *shinuru-na*.

Words.

neko a cat

yobina (Christian) name

na wo ts'keru to give a name

osamari decision, — *ga ts'kan'*

not to come to a decision

yats' fellow

kemono four-footed animal

tora a tiger

ryō a dragon

kumo a cloud

uwate the better hand

kaze wind

shōji a window-sash covered with paper

kainushi the proprietor of an animal

shimai end; — *ni wa* at last

morau to receive

mayou to go astray, to be bewildered

kanau to correspond, to equal

hataraku to work

aratameru to alter, to rectify

fukitobas' to blow away

<i>fusegeru</i> to be able to keep off	<i>yoso</i> outdoors
<i>kajiru</i> to gnaw	<i>dame</i> useless
<i>shinawareru</i> to be finished	<i>tada</i> only
<i>kajitte shinawareru</i> to be en-	<i>mazu</i> first
tirely gnawed	<i>no uchi</i> among
<i>ni kats'</i> to conquer	<i>ikura</i> how much; — <i>tote</i> how-
<i>bakabakashii</i> foolish	ever much
<i>kitsui</i> strong	<i>maru de</i> entirely
<i>tsuyoi</i> strong	<i>hajimete</i> for the first time
<i>ikuji no nai</i> powerless	<i>yappari</i> also.

12. Reading Lesson.

Neko no yobina.

mukashi aru hito ga neko wo ippiki yoso kara moratte kite kore ni na wo ts'keyō to omotte¹ iru to, are mo ikan'², kore mo dame da to iroiro ni mayotte osamari ga ts'kan' kara, tada neko yo! neko yo! to yonde iru to³, aru hito ga kite iu ni wa: «nan' da? bakabakashii. neko! neko! to yobu yats' ga aru mono ka⁴? ore ga na wo ts'kete yarō. mazu kemono no uchi de wa tora ga ichiban kitsui kara, tora to suru⁵ ga ii» — to iu no de⁶ tora to⁷ na wo ts'kete tora! tora! to yonde iru to, mata aru hito ga kite iu ni wa: «ikura tora ga kitsui kara'tte⁸ ryō ni ya⁹ kanawanai kara, ryō to suru ga ii» — to iu no de na wo kaete ryō! ryō! to yonde iru to, mata hito ga kite: «ryō ga ikura tsuyoi kara'tte kumo ga naker'ya¹⁰, ryō mo hataraku koto ga dekinai kara¹¹, kumo to suru ga ii» — to iu no de na wo kumo to aratamete kumo yo! kumo yo! to yonde iru to, mata hito ga kite: «kumo ga ikura ryō nō uwate da¹² kara'tte kaze ni aeba ikuji no nai mono da kara, kaze to suru ga ii» — to iu no de mata na wo kaete kaze! kaze! to yonde iru to, mata hito ga kite: «kaze ga kumo wo fukitobas' kara'tte shōji ichimai¹³ de fusegeru kara, kaze yori wa shōji to suru ga ii» —

¹ When he was going to give it a name. — ² *ikan'* (*ikanai*) will not do; “thinking that will not do, this is also useless, he went astray variously (he hit upon various names) and as he could not come to a decision” . . . — ³ when he simply called her “Cat”. — The whole story is one sentence, or rather a set of sentences linked together by *to yonde iru to*. — ⁴ *ga aru mono ka* “Is there anybody who would call “Cat”? — ⁵ *to suru* = *to iu*. — ⁶ *to iu no de* = *to itte*. — ⁷ *to* instead of *to iu*. — ⁸ *kara'tte* = *kara tote* (*tote* = *to itte* or *to omotte*); *ikura* . . . *tte* however much you say, *tora ga kitsui kara* it is because the tiger is strong (that I have chosen this name). — ⁹ *ya* = *wa*; because he does not equal the dragon. — ¹⁰ = *nakereba* (Less. 4,30*). — ¹¹ the dragon is thought to ride on the clouds. — ¹² because he has the better of the dragon, surpasses the dragon. — ¹³ *mai*, Numerative for flat things; *ichi-mai* one.

to iu no de mata na wo aratamete shōji! shōji! to yonde iru to, mata hito ga kite: «ikura shōji ga kaze wo fusegu kara'tte nezumi ni aeba maru de kajitte shimawareru kara, nezumi to suru ga ii» — to iu no de neko no kainushi ga hajimete ki ga tsuite: «nezumi ni katsu mono wa¹⁴ neko da kara, yappari neko ga ii» to, shimai ni wa moto no neko yo! neko yo! ni natta¹⁵ to iu¹⁶.

¹⁴ “the cat is the being which conquers the rat.” — ¹⁵ “it became the original cat!”, (he ended by calling her “Cat” as before). — ¹⁶ “they say”, “it is told”, relates to the whole story: they say in olden times there was a man who, etc.

12. Exercise.

One day the tiger said boastingly (*ibaru*, Subord.) to (*ni mukatte*) the cat: “There is no animal stronger than I”. When the cat then asked: “If you say so, it is so; but what is that there, that is riding (Subord. with *iru*) on that cloud and appears to approach us (*chikayotte kuru*)?” The tiger looked up (*aogu*) and saw a dragon blowing (*fukidas'*) fire out of his mouth. It came flying quickly, as if (someone) shoots an arrow, therefore (*kara*) he was frightened and ended by fleeing. This the dragon saw, and laughed: “Ah! ah! (*haha!*) however much the tiger boasted (Subord. followed by *mo*), he fled at once. Truly (*sate*), there is no animal that equals me,” he said. The cloud heard these haughty (*kōman na*) words, became very angry, threw off (*otos'*) the dragon, and said: “Am I not stronger than you?” But after awhile (*shibaraku tatte*), the wind rose (*deru*) and blew the cloud away. As the wind became gradually fiercer, the cat retired into a person's house and was going to wait until the weather was fine again (*tenki ni naru koto wo*). In the house the husband and wife were sitting by the side (*katawara ni*) of the lamp, not minding (*kamau*, negat. Subord.) the wind. The husband was reading a book, the wife doing needlework (was reading, doing: Subord. with *iru*). The cat thought: “How is it that the wind does not blow in (*fukikomu*)?” But she saw the sashes of the window and understood: certainly this thing keeps off (*fusegu*) the wind, and admired the strength of the slides. But soon, when the couple put out the lamp and went to bed, a rat came out of a hole (*ana*) and gnawed at the sash, and because it finally made (opened) a hole into it, the cat thought: “The rat is stronger than the sash; but if I kill the rat, am I not the strongest being (*mono*) of the world (*sekai*)?” — sprang forward, killed the rat and devoured (*kurau*) it.

Dialogue.

- A. *o hayō. kimi ni wa isshū-kan bakari awanakatta ga, itsu mo tassha de attarō ne.* Good morning. I have not met you for a week. You have always been well, have you not?
- B. *arigatō. itsu mo ai-kawarazu tassha da.* Thanks. I am invariably well.
- A. *doko ye kimi wa itta no ka?* Where have you been?
- B. *boku wa tomodachi no tokoro ye yōtashi ni itte ima uchi ye kaeru tokoro¹ da. kimi wa ima gakkō no kaerimichi² ka?* I have been at a friend's on an errand, and am going home now. Are you on the way back from school now?
- A. *n'yā³, mō gakkō kara san-jippun bakari mae ni kaette ima Kanda no hō ni shomots' kai ni iki oru⁴ tokoro da.* Oh, no; I have already come back from school thirty minutes ago, and am now going to Kanda to buy a book.
- B. *sō ka. toki ni ash'ta wa Ryōgoku⁵ no kawabiraki da sō da ga, issho ni ikō ja nai ka? sore to mo⁶ kimi wa hoka no mono to issho ni yuku yakusoku wo sh'ta no ka?* Indeed! By the by, the Opening of the river is said to take place at Ryōgoku to-morrow. Won't we go together? Or have you made an appointment to go with anyone else?
- A. *ā, ash'ta wa sh'chi-gats' no hats'ka de kawabiraki no hi de aru na. boku wa chitto mo kizukazu ni⁷ otta. de, hoka no mono to yakusoku wa sh'te okanakatta⁸ kara, kimi to issho ni ikō de wa nai ka?* Oh, to-morrow is the 20th of July, the day of the Opening of the river. I did not think of it at all. As I have not made any appointment with anybody else, can I not go with you?
- B. *kimi wa shiranakatta no ka? ash'ta wa taihen na sakan na koto d'arō to kyō no shimbun ni mo dete oru yo. sore de ash'ta wa o hiru no san-ji jippun ni kimi no tokoro ni sasoi ni koyō ka?* You did not know? It was even in to-day's paper that it will be very grand to-morrow. Shall I, then, come to call for you to-morrow at three o'clock in the afternoon?

¹ *tokoro* after the verb means "to be going to". — ² *da (des')* is to be supplied: "is it the way back from school?" — ³ *nyā* Interjection: What! or Oh, no! — ⁴ *iki oru* instead of *itte oru*, cf. Less. 17,111. — ⁵ *Ryōgoku* abbreviation of *Ryōgokubashi*, one of the large bridges of Tōkyō, across the Sumidagawa. The Opening of the river on the 20th of July is the name of a popular festival. — ⁶ *sore to mo* often stands at the head of the second question: or else. — ⁷ negat. Subord. of *kizuku* to remember, think of: I was without thinking of it at all. — ⁸ *oku* after the Subord. is explained Less. 18,117.

A. *sonna ni hayaku yuku no ka? itsu mo kawabiraki wa yūkoku kara hajimaru de wa nai ka?*

Are we to go so early? Does not the Opening of the river always begin in the evening?

B. *m', shikashi hayaku itte fune wo karanak'te wa naran' kara, san-ji sugi ni ikō de wa nai ka? osoku iku to, fune wo karidas' koto ga dekin' kara da.*

Yes, but we must go early to hire a boat, so we will go after three, won't we? If we go later, we cannot hire a boat, you know.

A. *m' sō sō. sore ga yokarō. sore de wa san-ji jippun ni uchi ni matte oru yo.*

There you are right. Then I'll wait for you at home at ten minutes past three.

B. *sayō nara. ototsan ni yorosh'ku.*

Good-bye; remember me to your father.

A. *arigatō. sayō nara. ato de mata aō.⁹*

Thanks. Good-bye till we meet again.

⁹ "After this I shall meet (you) again." *aō* Future of *au*.

Thirteenth Lesson.

79. Use of the Subordinative Form of the Verb.

In general it is used in the same way as the Subordinative of the adjective (Less. 5 and 6). Its use at the end of co-ordinate clauses has been explained in Less. 2,17. The examples given there contain only affirmative forms. The negative Subordinative — *zu*, *nak'te*, *nai de*, *masezu*, *masen' de* — is used in the same sense, though less frequently.

Examples: *ash'ta ame mo furazu kaze mo fukanakatta naraba, funakogi ni ikimas'*. If to-morrow it does neither rain nor be windy, I shall go boating. — *Watakushi wa Taiwan ni otta toki ni wa shibai mo mizu (or minai de, minak'te) sake mo nomazu tomodachi to hanashi mo shinai de hitori de bonyari kurash'te orimash'ta*. When I was at Taiwan, I saw no theatre, drank no wine, did not talk to friends. I lived alone in a dull way.

80. Frequently the Subordinative, especially the negative forms *zu*, *zu ni* correspond to adverbial expressions.

Examples: *o me ni kakarimash'ta no wa konnichi hajimete des'*. It is the first time to-day that I have the honour of seeing you (*hajime* from *hajimeru* "to begin"). — *motte kita bentō wo nokorazu tabete shimaimash'ta*. I ate the lunch I had

brought with me entirely up (*nokorazu* from *nokoru* "to remain"). — *naze kodomo wo tsurezu ni kita ka?* Why did you come without bringing the children with you? (*tsurezu* from *tsureru* to take with one). — *kinō wa isogashikute ichi-nichi nomi mo kui mo shizu ni hataraitte imash'ta.* Being very busy yesterday, I worked the whole day without eating or drinking (*shizu* from *suru*).

Likewise: *mukōmizu ni* heedlessly (lit. "being regardless of what is before"); *omowazu shirazu* unconsciously; *iu*, or *mōs' ni oyobazu* of course ("without any necessity of mentioning it"); *michi ni mayowazu ni* without going astray; *kawarazu* without change, etc.

81. Sometimes the relation of the Subordinative to the finite intransitive verb is that of cause and effect. It then corresponds to the finite verb followed by *kara* (because).

Examples: *kuchi ga kawaite mono ga ienai* (*kuchi ga kawaita kara*). My mouth is so dry that I cannot speak. — *zutsū ga itashimash'te* (*itashimas' kara*), *hon wo yomu koto ga dekimasen'* or *hon ga yomenai*. My head aches so that I cannot read. — *ano hito wa uso wo tsuite* (*tsuku kara*) *ikemasen'*. As he tells lies (as he is a liar), he won't do. —

82. The Subordinative followed by such expressions as *tamarimasen'*, *shiyō* or *shikata ga nai*, corresponds to the English words "too", "awfully", etc.

Examples: *nodo ga kawaite tamarimasen'*. I am awfully thirsty. — *zutsū ga itashimash'te tamaranai*. My head aches intolerably. — *kutabirete shiyō ga nai*. I am too tired.

83. By adding *wa* to the Subordinative an emphasised Subordinative is formed (*-te wa* is often pronounced *cha*; *-de wa*, *ja*). The emphasised Subordinative often corresponds to the emphasised verb in English, or, if it is followed by an intransitive (for the most part a negative) verb, or by a predicative noun or adjective, to the Conditional or to the Infinitive or Present Participle used as the Subject.

Examples: *konna hageshii kaze ga fuku toki konna kobune ni notte wa kennon da*. To sit in such a small boat, when there is such a fierce wind blowing, is dangerous. — *mō hassha ni ma no nai no ni kō iu ōki na sats' wo dash'te tsuru wo kure to osshatte wa komarimas'*. To produce such a large banknote, saying: "Give me the change", while there is

no time left for the departure of the train, embarrasses me. — *isoide ikanak'te wa kyō wa hito ga komu kara, kippu wa mina urikireru d'arō*. If you don't go hurriedly, the tickets will be sold off, because people are crowding to-day. — *konna ni isogashii tokoro ye o kyaku ga kite wa komarimas'*. If there were guests to come while I am so busy, I should be in a difficulty. — *azuketa nimots' wo uketoru toki ni yōjin wo shinai de wa songai wo ukeru d'arō*. If you are not cautious on receiving the booked luggage, you will suffer loss. — *anna ni zankoku ni kodomo wo toriats'katte wa makoto ni hazukashii*. Treating children so cruelly is really shameful. — *kimi wa issho ni itte wa dō des'?* How would it be if you would come with me? — *kā sh'te wa dō des'?* How would it be if I did it in this way?

84. The affirmative emphasised Subordinative followed by one of the expressions *ikemasen'*, *narimasen'*, means "not to be allowed", "must not".

Examples: *basha no hashiru uchi ni tobiorite wa narimasen'*. One must not jump off the car while it is moving. — *kore wo micha (mite wa) naran'*. You must not see that. — *kaze wo o hiki nas'tte wa ikemasen' kara, dōzo o hibachi no tokoro ye o suwari nasai*. You must not catch cold, so sit down, please, near the brazier. — *sō naite wa ikemasen'*. You must not cry so. — *hakubuts'kan de tabako wo nonde wa ikemasen'*. In the Museum one is not allowed to smoke. — *kono arisama de hito wo okippanash'te wa ikemasen'*. One must not forsake a man in such a condition. — *anata wa o isogashii no ni naga-i wo sh'te wa yō gozaimasen' (or ikemasen')*. As you are engaged, I must not make a long stay.

The formula: Present tense + *koto wa narimasen'* or *ikemasen'* is used concurrently with the emphasised Subordinative followed by *narimasen'* or *ikemasen'*. Thus: *tobiorite wa naran'* = *tobioriru koto wa naran'*; *micha naran'* = *miru koto wa naran'*; *sō naite wa ikemasen'* = *sō naku koto wa ikemasen'*, etc.

85. The negative emphasised Subordinative followed by *ikemasen'* or *narimasen'* means "to be obliged", "must".

Examples: *mō jiki ni tōchaku suru kara, oriru sh'taku wo shinak'te wa naran'*. As we will arrive at once, we must make preparations for getting out. — *kyō no yō ni hito ga komu toki ni wa tsūrei suri mo oru kara, kinckaku wo nusu-marenai yō ni yōjin shinak'te wa narimasen'*. When people are crowding as they do to-day, there are generally pick-

pockets; we must therefore be cautious not to have our purses stolen. — *kaban no jō ga kakatte ite kagi ga nai kara, muri ni akenak'cha naran'*. The box being shut and the key missing, we must open it by force. — *kore made aruita ato de muda ni modoranak'te wa ikemasen' no wa jitsu wa zannen des'*. It is really a pity that I must turn back after having gone so far. — *hitori de uchi ni ite nezumi ni hikarete wa ikemasen'*. A man must not sit lonely at home (lit: It is not good to be alone at home and be pulled away by the rats).

86. The Subordinative followed by the postposition *mo* has the force of the Concessive form.

Examples: *ano hito wa mō toshi wo totte mo benkyō wa wakai mono de mo kanawanai kurai des'*. Though he is old, his industry is such that even young men do not equal him. — *hi ga futte mo ikimas'*. I go, though it should rain fire. — *omae wa mada byōki de ikō to itte mo ikaren' kara, rusuban wo shinakereba naran'*. As you are still ill and cannot walk, you must keep in the house, although you say you wish to go. — *nari ga kitanai to itte mo, hito ni wa chigai nai*. Though you say his appearance is dirty, there is no doubt he is a human being. — *tsuzure wo kite mo kokoro wa nishiki*. Though he be clad in ragged clothes, his heart is brocade (noble-minded).

Concessive Subordinatives standing in pairs correspond to the English “whether — or”.

Examples: *itte mo ikanak'te mo kamaimasen'*. I do not care whether he goes or not. — *karite mo katte mo kane no kakaru koto wa onaji koto da*. Whether I take on credit or buy (= pay cash down), the expense is the same. — *koko ni ite mo kuni ye kaette mo kurashi ni wa sashits'kaenai*. Whether he stays here or returns to his country, he is not at a loss how to get his living. —

87. The affirmative Subordinative followed by *mo* (sometimes also without *mo*) and the predicative adjective *ii* (or *yoi*, *yoroshii*, *yō gozaimas'*) means “to be allowed”, “can”, “may”; the negative Subordinative followed by *mo* (or the formula *-zu to mo*) and *ii* (*yoi*, etc.) means “need not”, “without even”.

Examples: *kyō keiko ga nai kara, asonde mo ii*. As you have no lessons to-day, you may play. — *yuki ga furu keredomo, kite mo yoi*. It is snowing, but you can come, for all that. — *kono keshikaran' yats' wa sugu ni junsa no te ye watash'te mo ii no da*. You might give this outrageous

fellow into the hands of a policeman at once. — *kyō yuki ga furu kara, oide ni naranak'te mo yoroshii*. As it is snowing to-day, you need not come. — *kyō wa attakai kara, juban wo kizu to (or kizu ni, kinai de, kinai to) mo yoroshii*. As it is warm to-day, it will do without even putting on a shirt. — *matazu ni ite mo (or matte inak'te mo) ii*. You need not wait. — *wakai mono ni yō ga nai kara, sugu kaesh'te yoroshii*. As I don't want the young man, you may send him back at once. — *moshi anata no oboshimeshi ga aru nara, go jiyū ni o mochi nas'tte yoroshiū gozaimas'*. If you like, you may take freely. — *ano mise wa kakene wo sen' kara, nedan wo kimeru shimpai ga nak'te ii*. As they don't overcharge you in that shop, you need not take the trouble of bargaining.

88. The Subordinative followed by *kara* means "since", "after", and must not be confounded with *kara* after the finite verb, the latter meaning "because".

Examples: *watakushi wa koko ye mairimash'te kara, yose no hoka shibai to iu mono wa mita koto wa arimasen'*. Since I came here I have not seen any theatre yet except the Variété. — *ore ga norikonde kara, soko no ryōriya ye itte budōshu wo ippon katte kite kure*. After I have got in, go to the restaurant and buy a bottle of wine!

89. In such sentences as *yoku ki wo ts'kete* Pay good attention! — *yoku yoku sagash'te* Look for it well! — *konnen mo ai-kawarazu* This year, too, without change, etc., the Subordinative seems to be used independently, but the missing finite verb can easily be supplied: in the first two examples it is *kure* or *kudasai*, in the last one *yoroshiku negaimas'*, I beg you to be kind towards me.

On the use of the Subordinative before *kudasaru* and *kureru* see Less. 3,25; on the periphrase with *iru*, *oru*, *aru* Less. 14, on the Subordinative before *oku*, *shimau*, *kuru* Less. 18, 117, 118, 119; before *morau*, *itadaku*, *ageru* Less. 19, 120, 121, 123.

Words.

uchi house; *no* — *ni* within
Yoroppa Europe
kyakushits' a reception-room
daidokoro a kitchen
shujin the master of a house
kanai family; wife
asobibeya a play-room
gejo a servant-girl
genan a man-servant

bimbōnin a poor man, poor people
nebeya a bedroom
shokudō a dining-room
jimushits' an office
kubets' distinction, difference
Nihonjin a Japanese
asa morning
nedoko a bed

soko the floor
chōzu water used to wash the face and hands; — *wo ts'kau* to wash oneself
teishu the master of a house
harishigoto needlework
seiton order; — *suru* to put in order
katō the lower class
genkan a porch
kazoku family
sumai abode, apartments
gejobeya the servant-girl's room
shosei a servant, a boy
waki side
shōmen the front
tokonoma an alcove
chigaidana a stand for nick-nacks, a whatnot
kakemono hanging picture
toko the floor of an alcove
okimono ornamental articles
ikebana flowers in vases
tokobashira an alcove pillar
kakebana flowers in hanging vases
makie gold lacquer
dōgu utensils
kottōhin curiosity
kabe a wall
kimbyōbu a gold-paper folding-screen
okitodana a (portable) cupboard
ima a sitting-room
keshōdōgu toilet utensils
ts'kue a writing-desk
tansu a chest of drawers
hombako a bookcase
shokuji meal
hibachi a brazier
nichiyōhin utensils of daily use
yu warm water
chanomidōgu tea-things
kokoromochi feelings, — *wo yoku saseru* to make feel comfortable

nagame viewing
kashi cake
tejika ni near at hand
nageshi an (horizontal) wall-beam
gaku a picture
tsūrei commonly
yūmei no famous
chigau to differ; *to chigaimash'te* different from
kimaru to be settled, determined
betsu ni naru to be put asunder
okiru to get up
shimau to put away
haku to sweep
mōshiageru to say (of the 1st person)
nozoku to exclude; *wo* — *no hoka* with the exception of
tōreru to be able to pass through
tsuzuku to continue (intr.)
oku to leave aside
naraberu to arrange; *narabete oku* the same as above
ts'kuru to make
tateru to place
okos', hi wo — to make fire
wakas' to cause to boil
toreru to be able to take
sore sore this and that
mottomo at most
onozu to of course
mata wa or
tō and so on
gotagota ni disorderly
sore des' kara therefore
kondo this time
tōri as, like
subete (no) all
sh'tagatte accordingly
sono tsugi no the next
sono tsugi ni next to this
to ka or
shijū always
sono ta besides.

13. Reading-Lesson.

Nihon no uchi.

Nihon no uchi de wa¹ Yoroppa to chigaimash'te ie no uchi ni² sore sore kimatta³ heya ga nai n' des'. mottomo

¹ In Japanese houses. — ² within the houses. — ³ rooms

kyakushits' to daidokoro wa betsu ni natte orimas'. mata ōki na uchi de wa onozu to shujin no heya, kanai no heya, kodomo no asobibeya, mata wa gejo genan no heya tō ga sore sore kimatte orimas' ga, chiisa na uchi ka mata wa bimbōnin de⁴ wa mina gotagota ni issho ni orimas'. sore des' kara, nebeya to ka shokudō to ka mata wa jimushits' to iu yō na kubets' ga dekimasen'. sore de mazu Nihonjin no asa okiru toki kara no hanashi wo itaseba⁵, asa okiru to, sugu ni nedoko wo shimai, soko wo haite sōsh'te chōzu wo ts'kaeba, sono heya ga kondo shokudō ni narimas'. sore kara sono heya de teishu ga shigoto mo sureba⁶ kanai mo mata harishigoto de mo⁷ nan' de mo⁷ shimas'. mottomo ōki na uchi de wa sore sore kubets' ga arimas' ga, chiisa na uchi ni naru to, ima mōshiageta tōri oyaji kara kanai kodomo subete ga hitots' ka f'tats' no heya de mina issho ni shigoto wo suru yō ni nari-mash'te sh'tagatte heya no seiton to iu koto ga makoto ni muzukashiū gozaimas'. shikashi goku katō no hito wo nozoku no hoka wa tsūrei kyakushits' dake wa kirei ni seiton sh'te okimas'.⁸

tsūrei Nihon no ie wa mazu genkan ni tsuzuite⁹ sugu kyakushits' ni tōreru yō ni natte ori, sono tsugi ni hito-heyaka aruiwa f'ta-heyaka wo oite¹⁰ kazoku no sumai ga arimas'. mata gejobeya shosei no heya wa genkan no soba to kanai no heya no waki ni arimas'. soko de kyakushits' wa mazu shōmen ni tokonoma ga arimash'te sono waki ni chigaidana ga dekite orimas'.¹¹ tokonoma ni wa mazu yūmei no kake-mono wo kake, sono toko ni okimono ka aruiwa ikebana wo okimas'. mata tokobashira ni wa tsūrei kakebana wo kakemas'. chigaidana ni wa makie no aru dōgu to ka sono uchi no¹² taisets' no kottōhin wo narabete okimas'. sore kara kabe no waki ni wa kimbyōbu wo tate, mata wa okitodana nado wo okimas'.

kyakushits' no mae wa tsūrei mottomo nagame ni yoi yō ni¹³ niwa ga dekite orimash'te kyaku ni kokoromochi wo yoku saseru yō ni ts'kutte orimas'. sono tsugi no heya wa mazu tsūrei mochiinai des'. sore kara shujin no ima¹⁴ ga sono tsugi ni tsūrei arimash'te kono heya ni wa shujin no shijū

intended for one or the other purpose. — ⁴ with. — ⁵ "if I speak", if I am to speak first from the time when the Japanese get up in the morning. — ⁶ "if, (or: as) the master of the house does his work there, the wife does also . . ." = the master . . . as well as . . . — ⁷ either . . . or. — ⁸ on *oku* cf. Less. 18, 117: "they bring it in order and leave it so" = the room is kept in order. — ⁹ "in continuation of", "directly from the porch". — ¹⁰ leaving aside one or two rooms. — ¹¹ are placed. — ¹² of the house in question. — ¹³ so that it is nice to view it. — ¹⁴ sitting-room.

mochiiru ts'kue to ka hambako to ka nichiyōhin ga oite arimas'. mata kanai no heya wa kanai no keshōdōgu to ka tansu to ka subete kanai no chokusets' ni iru¹⁵ dōgu ga oite arimas'.¹⁶ kono f'ta-heya no waki ni tsūrei ōki na heya ga arimash'te koko wa shokuji nado ni mochiimas'. kono heya ni wa ōki na hibachi wo okimash'te kore ni shijū hi wo okoshi, yu wo wakashi, chanomidōgu to ka sono ta kashi nichiyōhin to ka wo tejika ni¹⁷ toreru yō ni oite arimas'. mata nageshi ni¹⁸ wa subete no heya ni gaku wo kakete oku mono¹⁸ des'. kono heya wa tsūrei kanai¹⁹ ga atsumatte shokuji mo shi, mata yō no nai²⁰ toki ni wa kono heya de tagai ni hanashi mo shimas'.

¹⁵ *iru* "to want". — ¹⁶ on *aru* after the Subord., cf. Less. 14,95.
 — ¹⁷ "are placed at hand so that they can be taken." — ¹⁸ *ni wa* = *ni tsuite wa* "as for the beam, it is a thing to which", etc.
 — ¹⁹ family. — ²⁰ when there is no work to do.

13. Exercise.

How would it be if you would get up early to-morrow and take a walk? This house is convenient; the rent (*yachin*) is cheap, too, but as the electric tramcars (*denkitets'dō*) go past (*tōrisugiru*) from morning till evening, and make much noise, I think it is better not to rent it, although my wife urges me (to do so). Why did you go to the theatre without taking your wife with you? I-slipped (*suberu II*) on the way and fell down (*taoreru I*) the other day and sprained my foot (*ashi wo kujiku*), so that I cannot go out for a week. It is awful (*komaru*). Without taking off the shoes you cannot enter a room. Before entering a room you must take off the shoes. To-day being a holiday, it does not matter if you come home late to-night. The article (*shinamono*) is good; but as the money I have brought with me is insufficient (to be sufficient *tariru I*), I shall leave it (*yameru I*), although I should like to buy it. As you need not pay at once, take it with you without ceremony. Since the Japanese have taken possession (*senryō suru*) of Taiwan, the condition of this island has considerably (*daibu*) changed. Since that railway (*tets'dō*) has become electric (*denki*), to-day is the first time that I have gone by it. As I have not yet bought a ticket, I shall probably not catch the train (*kisha no ma ni au*) if I don't go hurriedly to the station.

Dialogue (continuation).

B. *konnichi wa. sono go o kawari wa arimasen' ka?*¹ Good day. Has nothing changed since I saw you last?

¹ Has no change taken place hereafter?

- A. *no haha. arigatō gozaimas'. o kage de itsu mo tassha de arimas'.* Thanks for your kind inquiry, I have always been well.
- A. *ā, sore wa nani yori kekkō de arimas'.² ototsan³ mo sadamete go sōken de oide deshō.* I am glad to hear you say so. Your husband is no doubt well, too, I suppose?
- haha. arigatō zonjimas'. kono-goro wa yado wa taihen ni jōbu de kaze hitots' mo hikimasen'.* Thanks. Lately my husband was very well; he has not even once had a cold.
- A. *sore wa kekkō de arimas'. konnichi wa A. san to⁴ kawabiraki wo kembuts' ni yuku koto wo yakusoku shimash'ta ga, o taku des' ka?* That is nice. To-day I have agreed with Mr. A. to go to see the Opening of the river. Is he at home?
- haha. ē, ē, are wa shosai de kakimono wo sh'te orimas'. sh'te⁵ A. ga senkoku watakushi ni mōshimash'ta: moshi mo anata ga tazunete oide nattara, shirasete kure, to.⁶ A. wa anata to kawabiraki wo mi ni yuku to itte taihen tanoshinde orimash'ta. mā, o agari⁷ nasaimase!* Oh, he is writing in the study. Indeed, he told me a little while ago to let him know if you came. He told me he would go to the Opening of the river with you, and was much delighted. Please step in!
- B. *sore de wa go men wo kōmurimash'te . . .* Then I beg your pardon . . .
- haha. A.! B. san ga oide ni natta yo.* Ah! Mr. B. has arrived.
- A. *ā sō des' ka? kimi wa mō kita no ka?* Well, have you come already?
- B. *m', jikan wa s'koshi hayai keredo⁸, yuku michi ni yōtashi mo aru kara, kimi wo sasoi ni kita yo.* It is a little early; but having some business on the way, I have come to call for you.
- A. *sō ka, sore wa arigatō. boku no heya de cha ippai nonde sugu shuppats' shiyō de wa nai ka?* Oh, thank you. Won't we take a cup of tea in my room and then go at once?
- B. *sore de wa o jama ni natte ikō.⁹* Then I'll disturb you and enter.
- A. *kyō wa tenki ga taihen yoku natte shiawase da ne.* Fortunately the weather has become very fine to-day.

² cf. Less. 7,48 a). — ³ Papa. — ⁴ to = to *issō ni* together with. — ⁵ sh'te or sōsh'te (sō sh'te), "having done so", used as a conjunction: and. — ⁶ to instead of to *imash'ta*, because the verb *mōshimash'ta* has been said before. — ⁷ "Please ascend" = "come in". — ⁸ keredo = keredomo. — ⁹ ikō I'll go — that is, into your room.

B. *sō da. boku wa s'koshi tenki ga waruku nari wa shimai ka¹⁰ to omotte shimpai wo sh'te otta. konna ii tenki wa chikagoro mare de komban no kawabiraki ni wa taihen na hitode d'arō.*

Yes, I felt some trouble thinking the weather would perhaps get bad. As such fine weather has been rare lately, there will be lots of people at the Opening of the river to-night.

A. *ore mo sō omou kara, narubeku isoide ikō de wa nai ka?*

I think so, too. Won't we therefore go as soon as possible?

¹⁰ on this periphrase (instead of *narumai ka*) cf. Less. 16, 98d).

Fourteenth Lesson.

Periphrastic Forms.

90. a) Periphrase by means of the Subordinative form and the verb *iru* (or *oru*, *irassharu*). Both the affirmative and negative (*zu ni* and *nai de*) Subordinative forms followed by the verb *iru* are used to periphrase the

Present tense	{	nete <i>iru</i> , <i>oru</i> , <i>imas'</i> , <i>orimas'</i> , <i>irasshaimas'</i> .
		nete <i>inai</i> , <i>orantai</i> , <i>imasen'</i> , <i>orimasen'</i> , <i>irasshaimasen'</i> .
		nezu <i>ni</i> , <i>or nenai de</i> , <i>iru</i> , <i>oru</i> , <i>imas'</i> , <i>orimas'</i> , <i>irasshaimas'</i> .
Past tense	{	nete <i>ita</i> , <i>otta</i> , <i>imash'ta</i> , <i>orimash'ta</i> , <i>irasshaimash'ta'</i>
		nete <i>inakatta</i> , <i>oranakatta</i> , <i>imasen' desh'ta</i> , <i>orimasen' desh'ta</i> , <i>irasshaimasen' desh'ta</i> .
		nezu <i>ni</i> , <i>or nenai de</i> , <i>ita</i> , <i>otta</i> , <i>imash'ta</i> , <i>orimash'ta</i> , <i>irasshaimash'ta</i> .
Future I.	{	nete <i>iyō</i> , <i>orō</i> , <i>imashō</i> , <i>orimashō</i> , <i>irasshaimashō</i> , <i>iru deshō</i> .
		nete <i>imai</i> , <i>orumai</i> , <i>imasumai</i> , <i>irasshaimasumai</i> .
		nezu <i>ni</i> , <i>or nenai de</i> , <i>iyō</i> , <i>orō</i> , <i>imashō</i> , <i>orimashō</i> , <i>irasshaimashō</i> , <i>iru deshō</i> .
Fut. II.	{	nete <i>itarō</i> , <i>ottarō</i> , <i>imash'tarō</i> , <i>orimash'tarō</i> , <i>irasshaimash'tarō</i> .
		nete <i>inakattarō</i> , <i>oranakattarō</i> , <i>imasen' desh'tarō</i> , <i>orimasen' desh'tarō</i> , <i>irasshaimasen' desh'tarō</i> .
		nezu <i>ni</i> , <i>or nenai de</i> , <i>itarō</i> , <i>ottarō</i> , <i>imash'tarō</i> , <i>orimashtarō</i> , <i>irasshaimash'tarō</i> .

Note. — The termination *te* is often contracted with the Present of *iru* to *teru*, thus: *neteru* (*nete iru*), *shitteru* (*shitte iru*), *waratteru* (*waratte iru*), etc.

The meaning of the above forms will be best seen if contrasted with the simple forms.

91. The Simple Present Tense (the Present Indefinite Tense) denotes an action which is taking place either actually or frequently or habitually; moreover, an action which will take place certainly at some future time, and, in lively narrations or with verbs used attributively, an action which has taken place at some past time.

The Periphrastic Present Tense (the Present Imperfect Tense) denotes an action which is going on at present — that is, an action which has begun before the present time and is still incomplete, thus also an action which has been, and is still, taking place habitually, and, moreover, a present state as the result of a former action.

Examples: *tori ga su wo ts'kuru*. The birds build nests (habitually). — *tori ga su wo ts'kutte imas'*. The birds are building nests (actually). — *kodomo wa muts' ni natta toki gakkō ye yukimas'*. When children are (lit. have become) six years old, they go to school (habitually). — *itsu kara kono kodomo ga gakkō ye itte imas' ka?* Since when does this child go to school? (has been, and is still, going). — *mō nagaku gakkō ye ikimas' ka?* Will it go to school much longer? (certain future). — *mō ni-nen-kan hodo ikimas'*. It will go two years longer. — *mō nagaku gakkō ye itte imas' ka?* Has it been going to school for a long time already? (has been, and is still, going). — *mō ni-nen-kan hodo itte mas'*. It has been going for two years already. — *kodomo ga uchi ni orimasen', gakkō ye itte imas'*. The child is not at home, it has gone to school (= is at school now, present state). — *itsu kimas' ka?* When does (or will) he come? — *myōnichi kimas'*. He comes to-morrow. — *ōku no dōbuts' ga fuyujū nemas'*. Many animals sleep during the winter (habitually). — *kono shosei wa taisō benkyō shimas'. shūjits' hon wo yonde imas'*. This pupil is very diligent (habitually), he is reading the whole day (habitually). — *nani wo sh'te imas' ka?* What is he doing? (present incomplete action). — *tegami wo kaite imas'*. He is writing a letter. — *isha ni tanomu no wa mō iriyō de wa arimasen', byōnin ga mohaya shinde orimas'*. It is no longer necessary to apply to the doctor, the patient is already dead (present state). — *danna ga uchi ni orimasen', tabi wo sh'te imas'*. My master is not at home, he is travelling (present incomplete action). — *naze haori wo kite inai ka?* Why have you not a haori (a sort of coat) on? (present state).

92. The Simple Past Tense (the Past Indefinite Tense) denotes an action which has taken place at some past time either actually or habitually or simultaneously with some other action; moreover, an action which is complete at the present time.

The Periphrastic Past Tense (the Past Imperfect Tense) denotes an action which was going on at a certain past time, or which was complete when another action began; moreover, a past state as the result of a prior action.

Examples: *nan-ji ni kodomo ga gakkō ye ikimash'ta ka?* At what o'clock did the child go to school? (actually). — *itsu mo no tōri kesa roku-ji ni kimash'ta.* He came as usual at six o'clock this morning (actually; it remains uncertain whether he is still there or not). — *sakujits' wa osoroshii o tenki desh'ta, ichi-nichi asa kara ban made yuki ga futte imash'ta.* Yesterday the weather was awful (actually); it was snowing the whole day from morning till night (past action going on). — *Watashi ga kita toki ni Morisan ga mō dekaketa.* When I came, Mr. Mori was going already (simultaneous actions). — *teishaba ye kita toki ni mō kisha ga dete ita.* When I came to the railway station, the train had left already (complete when another action began). — *itsu shinimash'ta ka?* When did he die? (actually). — *isha ga kita toki ni byōnin ga mohaya shinde ita.* When the doctor came, the patient was already dead (complete when another action began). — *danna san, tadaima shitateya ga mairimash'ta.* Sir, the tailor has come just now (complete at the present time). — *ano yadoya ni tomatte otta jibun tonari ni ōki na kaji ga demash'ta.* When I was staying at that hotel, a great fire broke out in the neighbourhood (actually while another action was going on). —

Note. — In some cases the Japanese Past corresponds to the English Present — that is to say, the Japanese language expresses an action as complete at the present time, while the English expresses the present state. For instance: *gozen ga dekimash'ta.* Dinner is ready (lit. has become ready). — *wakarimash'ta.* I understand (lit. it has become discernible). — *nodo ga kawakimash'ta.* I am thirsty (lit. my throat has become dry). — *shōchi itashimash'ta.* All right, sir (lit. I have assented). — *kashikomarimash'ta.* All right, sir (lit. I have received your orders). — *kippu wa mō urikiremach'ta.* The tickets are (lit. have been) sold out already.

In other cases, on the contrary, the Japanese Present corresponds to the English Past, especially if the verb is used attributively, but also the predicative verb, particularly in the negative. For instance: *watashi wa hajimete Yoroppa ye kuru toki, Indoyō wo hete kimash'ta*. When I came to Europe for the first time, I came by the Indian Ocean. — *hōbō sagash'te mo omou yō na mono ni miataranai kara, shitsubō sh'te uchi ye kaerimash'ta*. As I did not find anything as I wished, although I sought everywhere, I returned home in despair. — *kozukai ga hōbō to sagash'ta ga, orimasen'*. The servant sought (him) everywhere, but he was not there.

93. The Simple Future I. (the Probable Future Indefinite) denotes an action which will probably take place in the future, or, with the verbs expressing existence, in the present. It is, moreover, used to express the English "let us", "will we?", "am I to?", "I will". ("I will" in the sense of "I think of doing" is expressed by the Future followed by *to omou* (to *omotta*).

The Periphrastic Future I. (the Probable Future Imperfect) denotes an action or state which is supposed probably to take place at the present time.

Examples: *taihen kumotte kimash'ta, ame ga furimashō*. It has become very cloudy, it will probably rain. — *sāzo o komari de gozaimashō*. You must be in a difficulty indeed. — *s'koshi byōki de arimas' kara, kitto uchi ni orimashō*. As he is a little ill, he will probably be at home. — *aru shiwambō ga tomodachi ni seibo wo okurō to omoimash'te nani ka yasukutte rippa na mono wa arumai ka to, machi ye hiyakashi ni ikimash'ta*. A certain miser thought of making a New Year's present to a friend, and thinking if there were not perhaps anything cheap and nice, he went to town to look at things without buying. — *nani ka s'koshi meshiagarimasen' ka? budōshu wo nukimashō ka?* Will you not eat something? Shall I uncork the winebottle? — *ippai nomimashō*. I will drink one glass. — *Go annai itashimashō*. I will guide you. — *kore kara yukkuri aruite kembuts' shimashō*. From here we will go leisurely and look at things. — *gejo wa doko ni oru ka?* Where is the maid-servant? — *katte ni ite gozen no sh'taku wo sh'te iru deshō*. She is probably in the kitchen preparing the food. — *watashi no mus'me wa amimono wo sh'te imashō*. My daughter is probably knitting. — *kodomo wa mada nete inai deshō* (or *nezu ni imashō* or *nēnai de imashō*). The children are probably not sleeping yet.

94. The Simple Future II. (the Future Perfect) denotes an action supposed to have probably taken place in the past; the Periphrastic Future II. (the Probable Past Imperfect) denotes an action supposed to have been going on in the past, or a probable past state.

Examples: *ichi-ji des' kara, mō meshi wo tabetarō* (or *tabeta deshō*). As it is one o'clock, he will probably have dined already. — *ichi-nichi hataraita kara. sazo kutabiretarō*. As you have worked the whole day, you will probably have become tired. — *Itō san no tokoro ye yuku no wa dame des', mohaya dekakete imash'tarō*. It is in vain to go to Mr. Itō's, he has probably left already. — *naze are wa kinō no keiko ni kimasen' ka?* Why did he not come to yesterday's lesson? — *amari nagaku nete imash'tarō*. He has probably slept too long.

Note.—The verbs expressing the notions of “being”, “existing”, “being somewhere”, — that is, a state or something going on, have no periphrastic forms in *iru*. Thus we cannot say: *otte* or *ite iru*. The verb *irassharu* follows the same rule when it means “to be”, “to be at home”; but we may say *irasshatte imas'*, *imash'ta*, etc., in the sense of “is come”, “is here” (that is, elsewhere but in his own house).

Such verbs as express actions which by their nature take place momentarily — that is to say, the beginning and end of which coincide, cannot of course express something going on. When these verbs are periphrased with *iru*, they express a state as the result of an action.

Examples: *kite oru*. He is come (is here after having come). — *nete iru*. He is sleeping (he is in the state of sleeping or lying after having gone to bed). — *tatte oru*. He is standing (in a standing position). — *taorete iru*. He is fallen down (he is lying there after having fallen down). — *shinde iru*. He is dead.

95. In the case of transitive verbs, the state which is the result of the action is expressed by the Subordinate followed by *aru*.

Examples: *motte kita mono wa doko ye irete aru*. Where are the things I brought with me? — *mina tansu ni irete aru*. They are all in the chest-of-drawers. — *kono-goro wa zettō no koto ga daibu shimbun ni kakitatete arimas'*. At present there is much written in the newspapers about the affairs in the Far East. — *kanai no heya ni wa*

kanai no iru dōgu ga oite arimas'. In the mistress's room are the things used by the mistress. — *ie no ushiro ni mo niwa ga koshiraete arimas'*. Behind the house there is also a garden laid out.

Words.

<i>sōshoku</i> ornament; — <i>wo suru</i> to ornament	<i>ueki</i> a garden-plant
<i>todana</i> a cupboard	<i>higoi</i> a gold carp
<i>rōka</i> a corridor	<i>magoi</i> the common carp
<i>yokei</i> superfluity, many	<i>kingyo</i> a goldfish
<i>nagamochi</i> a trunk	<i>shiba</i> turf
<i>tsuzura</i> a clothes-basket	<i>nari</i> shape; — <i>no yoi</i> finely shaped
<i>buppin</i> a thing, an article	<i>jumoku</i> a tree
<i>ko-akindo</i> a shopkeeper	<i>hanarezashiki</i> a summer-house
<i>yō</i> use, need	<i>cha no yu</i> a tea-party
<i>sakanaya</i> a fishmonger	<i>mitsudan</i> a private conversation
<i>yaoya</i> a greengrocer	<i>hinoki</i> the thuya
<i>hitsuyōhin</i> a necessary article	<i>sakura</i> a cherry-tree
<i>daidoko</i> a kitchen	<i>ume</i> a plum-tree
<i>maki</i> firewood	<i>tsutsuji</i> an azalea
<i>shinamono</i> a thing, an article	<i>momiji</i> a maple
<i>ba</i> a place; <i>sono</i> — <i>de</i> on the spot	<i>tsubaki</i> a camellia-tree
<i>furoba</i> a bath-room	<i>kusabana</i> a flowering plant
<i>Seiyō</i> Western countries (Europe and America)	<i>ayame</i> a lily
<i>oke</i> a tub	<i>shakuyaku</i> a peony
<i>ningen</i> a human being	<i>botan</i> a tree peony
<i>yu</i> warm water	<i>kiku</i> a chrysanthemum
<i>mizugame</i> a water-jug	<i>kiburi</i> the shape of a tree
<i>agariyu</i> warm water for pouring over oneself after leaving the bath	<i>uekiya</i> a gardener
<i>yuka</i> the floor	<i>kizukuri</i> plantation; — <i>wo suru</i> to plant
<i>ita</i> a board [creature]	<i>omotenawa</i> a front garden
<i>karada</i> the body (of any living	<i>nakaniwa</i> a courtyard garden
<i>furo</i> a bath-tub [of it]	<i>saki</i> a point; — <i>ni</i> before
<i>kawari</i> change; <i>sono</i> — instead	<i>ishi</i> a stone
<i>niwa</i> a garden	<i>iwa</i> a rock
<i>tochi</i> ground	<i>shin</i> the main point
<i>katachi</i> shape	<i>kazari</i> ornament
<i>sansui</i> a landscape	<i>kōen</i> a public park
<i>fūkei</i> picturesque aspect	<i>hairets'</i> arrangement
<i>hitsuyō</i> want, necessity	<i>omomuki</i> taste
<i>shōmen</i> the front	<i>kaboku</i> a flowering tree
<i>tsukiyama</i> an artificial mountain	<i>shiki</i> the four seasons
<i>engawa</i> a verandah	<i>kokorogake</i> care
<i>ishō</i> a plan; — <i>ni yotte</i> systematically	<i>hiroi</i> wide, broad
<i>haichi</i> arrangement; — <i>suru</i> to arrange	<i>kirei</i> clean; — <i>ni suru</i> to clean
	<i>mitai</i> no like, as
	<i>hanka</i> na flourishing
	<i>shoyū</i> no one's own
	<i>shuju</i> no various kinds of
	<i>airashii</i> lovely

tennen no natural
tsuku, ni — to belong to
mochiiru to use
yarū to send.
kaku to want
taku to burn (trans.)
kusuburu to smoke
kusubutte oru to be smoky
shagamu to squat
iwakas' to boil
sonaeru to prepare
haru to floor
alatamaru to become warm
arau to wash
torikaeru to exchange, to take
 another
abiru to pour water over
ikeru to keep alive; to put
 plants into a vase

ueru to plant
ts'kau to use
karikomaseru to cause to trim
katadoru to imitate
chigaeru to make different, to
 change
tayas' to let cease
tsune ni always
wazawaza on purpose
tsui'e, ni — with regard to, as for
wari ni } comparatively
wariai ni }
tsugi wa next
yotte, ni — according to
moshiku wa or
tokorodokoro here and there
kanga ni elegantly, gracefully
goto every.

14. Reading Lesson.

~ *Nihon no uchi* (conclusion).

gejo genan no heya wa betsu ni kore to iu¹ sōshoku
 wa itashimasen' ga, kono heya ni wa sore sore ie no dōgu
 ga hairu yō ni² todana nado ga tsuite³ orimas'. mata rōka
 wa Nihon no uchi ni wa wari ni yokei arimash'te koko ni
 mo nagamochi to ka tsuzura to ka sono ta no buppin wo
 okimas'. daidokoro wa wariai ni Seiyō no uchi yori hiroku
 arimash'te subete shokuji ni mochiiru mono wo koko ni shi-
 matte okimas'. Nihon no daidokoro wa ko-akindo ga subete
 koko ye sono hi no yō wo kiki ni ki⁴, mata sakanaya to ka
 yaoya to ka sono hi no hitsuyōhin wo mukō⁵ kara mina motte
 kimash'te wazawaza kai ni yarazu⁶ to mo sono hi no yōji ni⁷
 wa koto wo kaku koto ga arimasen'. Nihon no daidoko wa
 maki wo takimas' kara, tsune ni kusubutte orimash'te ike-
 masen'. tada benri na no⁸ wa subete no shinamono wo sugu
 sono ba de mochiiru koto ga dekimas'.

mata furoba wa mattaku Seiyō no to⁹ wa chigatte oke
 ga arimash'te sono oke wa ningen ga shagamu yō ni dekite
 orimas'. kore ni yu wo wakashi, mizugame agariyu nado wa
 'betsu ni sono heya ni sonaete orimas'. yuka wa tsūrei ita

¹ "which are called so", properly so called. — ² so that the
 utensils of the house go in (may be put in) one or the other. —
³ are belonging to. — ⁴ come to ask. — ⁵ "from the other side",
 from their places or shops. — ⁶ although one does not send on
 purpose to buy. — ⁷ with regard to the exigencies of that day
 "the wanting of something" does not occur (one is not short of
 anything wanted). — ⁸ the convenience; cf. Less. 9,64. — ⁹ to

de hatte arimash'te yu ni haitte atatamareba kono yuka de karada wo arimas'. sōsh'te furo wa hitori goto torikaeru¹⁰ de wa naku kanai ga onaji yu ni hairimas'. sono kawari agaru toki ni wa agariyu wo abite karada wo kirei ni shimas'.

tsugi wa Nihon no niwa no koto wo o hanashi shimas'. Nihon de wa Tōkyō mitai no hanka na tochi de mo taigai kanemochi wa jibun no uchi ni sore sore shoyū no niwa ga arimas'. bimbōnin de mo chiisa¹¹ niwa no katachi wo ts'kutte tanoshimi to¹¹ shimas'. soko de mazu tsūrei no niwa ni tsuite o hanashi wo sureba Nihon no niwa wa sansui no fūkei wo sonaeru no ga hitsuyō de, niwa no shōmen ni wa mazu tsukiyama ga arimash'te sono mae ni ike ga dekite orimas'. ike kara engawa made wa tochi wo hiroku totte¹² soko ye ishō ni yotte shuju no ueki wo haichi shimas'. sōsh'te ike ni wa tsūrei hashi wo kake, kingyo higo magoi funa nado no airashii sakana wo ikete orimas'. tsukiyama ni wa tsūrei shiba wo ue, tokorodokoro ni nari no yoi jumoku wo haichi shimas'. sōsh'te ōki na niwa nareba sono yama no ue mo-shiku wa kinjo ni hanarezashiki wo ts'kurimas'. kono hanarezashiki wo cha no yu mata wa mitsudan nado no yō ni¹³ ts'kaimas'. ueki wa mats' hinoki sakura ume tsutsuji momiji tsubaki nado de, kusabana wa ayame shakuyaku botan kiku mata sono hoka iroiro arimas' ga, sore no kiburi wa uekiya ni karikomasete zashiki kara nagame no yoi yō ni kizukuri wo sh'te haichi shimas'. sore wa omoteniwa de, sono hoka nakaniwa ga arimas'. sore kara ie no ushiro ni mo, mata genkan saki ni mo sore sore niwa ga koshiraete arimas'. kono niwa wa omoteniwa no yō ni wa ts'kutte inak'te tsūrei goku kanga ni dekite orimas'.

Nihon de wa niwa ni ishi iwa wo tak'san mochiimas'. kono iwa ga niwa no dai-ichi no shin ni narimash'te sono iwa no kazari ni¹⁴ ki wo haichi shimas'. sore des' kara¹⁵ Nihon no niwa wa tennen no fūkei wo katadoru yō ni natte Seiyō no kōen nado no niwa to jumoku no haires' ga mattaku omomuki wo chigaemas'.¹⁶ mata kaboku wa shiki to mo¹⁷ narubeku hana wo tayasanai yō ni kokorogake¹⁸ de arimas'.

chigau to differ from. — ¹⁰ they do not take another bath for everyone, but. — ¹¹ *to* = *ni* to make or consider it a pleasure. — ¹² take the ground "widely," (to a great extent). — ¹³ one uses this summer-house for such (purposes) as tea-parties . . . — ¹⁴ as an ornament. — ¹⁵ *sore des' kara* "because it is so," therefore. — ¹⁶ "they change the taste", have a different taste. — ¹⁷ in one as well as the other (in each) of the four seasons; cf. Less. 38,215. — ¹⁸ "their care is not to let flowers want".

14. Exercise.

Open the slides a little, the kitchen is awfully smoky. As nobody comes, though I have been waiting a long time,

I will go back. Japanese bath-tubs are smaller than European ones, and made (*dekiru*) so that a person squats down — must squat down. Go to the bath-room and see whether the bath is ready. It is not yet ready. The servant-girl has just lighted the fire and is boiling the water. Then (*sonnara*) call me at once when it is ready. This morning I ordered the greengrocer (*Dative*) to bring several sorts of vegetable. Has he not come yet? Yes, he has brought all the things ordered. Formerly (*izen*) a wooden bridge (*itabashi*) was thrown (*kakaru*) across (*ni*) this river; but because it was broken and fell down by (*de*) the high water (*ō-mizu*) of the other day, they are building (*ts'kuru*) a stone-bridge (*ishibashi*) now; but as long as (*uchi wa*) it is not ready, there is nothing to be done but to cross over (*wataru*) by (*de*) a ferry-boat (*watashibune*). About what time will it be ready? It will still take a year (*ichi-nen-kan*). Don't you go to take a walk to-day? I have still some business to do and cannot go out; but when business is finished, I'll go out at once. Where do you go to-day? I always take my walk by going the same way. Do you know where Mr. A. lives? Up till lately he lived at Motodaikuchō, but I have heard he has removed (*hikkos'*). His present residence I do not know. Has your master got up already? As it is still early, he has probably not got up yet. Have the children gone to school already? They have probably not gone yet.

Dialogue (continuation.)

B. *hayaku ikanai to, fune wo karidas' koto ga dekinai d'arō kara, isoide cha wo nonde dekakeyō.*

If we don't go early, we will probably not be able to hire a boat; let us therefore make haste to take our tea and depart.

A. *ā, sore de wa mō ikō. ok-kasan sore ja ima kara f'tari sh'te¹ Ryōgoku ni dekakemas'. komban wa jū-ichi goro uchi ni kae-rimas' hazu² des'.*

Then we will go now. Mother, then we two will go now to Ryōgoku. I think of coming back to-night at about 11 o'clock.

haha. sore de wa yūmeshi wa doko de taberu n' ka?

Where do you take supper, then?

A. *hai, Hamachō no oji san no tokoro de B. kun to issho ni yarimashō.*

Well, I'll take it with Mr. B. at uncle's at Hamachō.

haha. sore de wa oji san ni attara, yorosh'ku. sh'te komban wa zattō de arō kara, kega wo shinai yō

Then, if you meet uncle, remember me to him. By the by, as it will be crowded this evening, you must take

¹ *f'tari s'hte* = *f'tari de* "being two persons," we two. —

² *hazu des'* to intend, to think of (doing).

*ni chūi wo shinakereba
ikan' yo. sakunen Ryō-
gokubashi no ue ni taihen
na hito ga atsumatte,
sono tame rankan ga
oshikuzusarete jū-nin ba-
kari kawa no naka ni ok-
kochite shinin mo atta koto
mo aru kara, chūi seneba
naran' yo.*

A. *ē, chūi itashimas'. sh'te kom-
ban wa fune no ue kara
kembuts' suru hazu² des'
kara, sonna abunai koto
mo nai hazu³ des' kara,
go anshin nasai.*

B. *sore de wa tadaima kara
f'tari de dekakemas'. o
samatage wo itashimash'ta.
haha. dō itashimash'te. sayō
nara. jūbun go yukai ni
kembuts' nasai.*

A. *kore kara Ryōgoku made
sukkari aruite ikō ka?
sore to mo hayafune ni
notte Nihonbashi⁴ made
ikō ka ne.*

B. *sō. Nihonbashi kara Ryō-
goku made wa chikai kara,
kono aida wo aruku yō
ni sh'te ima kara sugu
hayafune ni noru hō ga
yokarō ne.*

A. *sore ja sujimukai no noriaba
kara sugu notte ikō ja nai
ka?*

B. *yokarō. nedan wa ikura
d'arō ka ne?*

A. *sore wa kyori no chikai-tōi⁵
ni kakawarazu itsu mo
san-sen da.*

B. *sō ka? boku wa hajimete ha-
yafune ni noru kara, ikkō
shiranakatta.*

A. *fune wa sugu deru ka?
kippuuri.⁶ hai, ima dekaeru
tokoro de arimas'. ha-
yaku o nori kudasai.*

care not to get hurt. Last year many people assembled on Ryōgokubridge, in consequence of which the balustrade broke down, and ten persons tumbled into the river and (it happened also that) some persons perished. You must therefore be careful.

I'll take care. But as we think of looking to-night from the top of a ship, it cannot be so dangerous. So be without fear.

Then we two will go now. Excuse me for having disturbed you.

Don't mention it. Good-bye. Much pleasure in your sight-seeing.

Shall we go on foot all the way from here to Ryōgoku? Or shall we go in a fast boat as far as Nihonbashi?

Well, as from Nihonbashi to Ryōgoku it is nearer, we had better decide to walk that distance and take a fast boat first.

Then we will embark at once at the starting-place at a slant from here.

All right. How much will the fare be?

That's always 3 sen, the distance being near or far.

Is it? As I go in a fast boat for the first time, I did not know that at all.

Will the boat start soon?

It is just going to start. Go on board quickly!

² *hazu des'* (another meaning than in Note 2) "should", "can". —

⁴ Name of a bridge over a channel in the most bustling part of Tōkyō. — ⁵ *kyori* distance; *chikai-tōi* "near far," distance. —

⁶ "ticket-seller," ticket-clerk.

A. kore wa f'tari-bun' no nori-chin da. Here is the fare for two.
kippuuri. hai, kore ga kippu des'. And here are your tickets.
' bun a part, amount.

Fifteenth Lesson.

96. b) **Periphrase by means of the Finite Verb followed by *des'* (or *da*).**

In the same way as the predicative adjective (Less. 4, 28 and 32), the tenses of the plain verb are frequently periphrased by means of *des'* (or *da*). Thus we obtain the following forms:

<i>Present tense</i>	taberu <i>des'</i>	tabenai <i>des'</i>	taberu de wa (<i>or ja</i>) nai (<i>n' des'</i>)	
	taberu no, <i>n' des</i>	tabenai no, <i>n' des'</i>	taberu no, <i>n' de wa (or ja) nai (n' des')</i>	
<i>Past tense</i>	tabeta <i>des'</i>	tabenakat-ta <i>des'</i>	tabeta de wa (<i>or ja</i>) nai (<i>n' des'</i>)	tabenai
	tabeta no, <i>n' des</i>	tabenakatta no, <i>n' des'</i>	tabeta no, <i>n' de wa (or ja) nai (n' des')</i>	desh'ta tabenai <i>n' desh'-ta</i>
<i>Fut. I.</i>	taberu de-shō	tabenai de-shō	taberu de wa (<i>or ja</i>) nai deshō	tabeyō
	taberu no, <i>n' deshō</i>	tabenai no, <i>n' deshō</i>	taberu no, <i>n' de wa (or ja) nai (n') deshō</i>	de wana i.
<i>Fut. II.</i>	tabeta de-shō	tabenakatta deshō	tabeta de wa (<i>or ja</i>) nai deshō	tabenai
	tabeta no, <i>n' deshō</i>	tabenakatta no, <i>n' deshō</i>	tabeta no, <i>n' de wa (or ja) nai (n') deshō</i>	desh'ta-rō tabenai <i>n' desh'-tarō</i>
<i>Subord. form</i>	taberu de taberu no, <i>n' de</i>	tabenai de tabenai no, <i>n' de</i>		

In the Present and Past the forms without *no* or *n'* are less used than in the Future. The Future with or without *no* or *n'* expresses probability or conjecture. The other tenses are mostly used habitually instead of

the plain verb, as they are more expressive (meaning: the fact is that . . .). They are, besides, used to express anger or astonishment or repulsion or reproach. When used in speaking to persons under the speaker's authority, they have also the force of the Imperative (= you are to). In questions, *des'* after *no* is often omitted before *ka*.

The formula: *de wa* (or *ja*) *nai ka* (*de wa arimasen'* or *gozaimasen' ka*) after the finite verb corresponds to the question after a statement in English, with the preceding auxiliary verb or the verb "to do" in the affirmative sense if the statement is negative, and vice versa (e. g. *You are ill, are you not?* or: *You are not ill, are you?*).

Examples: *s'koshi matte kudasai, danna ga sugu ni kaette kuru deshō*. Please wait a little, my master will probably come back soon. — *s'koshi osoku kita naraba, kisha no ma ni awanakatta d'arō*. If I had come a little later, I should probably not have caught the train. — *anata oide nasaru no des' ka?* Are you going? — *hai, iku no des'*. Yes, I am going. — *Watashi wa kyō yasumu n' des', myō kara benkyō shimas'*. To-day I rest, from to-morrow I shall be industrious. — *nani wo omae wa naku no da yo?* Why are you crying, then? — *s'koshi hayaku sono ba ye kitara, inochi wo ushinatta no de arimash'tarō*. If he had come a little sooner, he would probably have lost his life. — *hon wo yonde kara asobi ni deru n' des' yo*. After I have read my book, I'll go to play. — *gakkō kara kaettara, sugu fukushū suru n' des'*. After coming back from school, I at once repeat my lesson (or, when speaking to a child: you are to repeat your lesson at once!) — *omae wa soko ni iru no de wa nai ka?* Are you not there? — *koko ni iru n' des'*. Of course I am here. — *doko ye iku no ka?* Where are you going? — *kimi wa kyō Ueno kōen ye itta ga, nani ka omoshiroi misemono de mo mita no ka?* You were at the Ueno park to-day. Did you see anything interesting? — *isogashii kara, mawarimichi wo sezu ni kaette kuru n' da yo*. As I am busy, you must come back without delay. — *hito no mae de warau (n') de wa nai* or *warau mono de wa nai*. In presence of other people you must not laugh! — *gozen no toki ni wa sō shaberu (n') ja nai* or *sō shaberu mono de wa nai*. At dinner-time you must not chat so! — *kyō osoku kita de wa nai ka?* You have come late to-day, have you not? — *mada kane wo harawanai de wa nai ka?* You have not yet paid the money, have you?

The formula: Present + *n'* (or *mono*) *de wa nai* in two of the above examples concurs with the emphasised Subordinative and *ikenai*. Thus: *hito no mae de waratte wa ikenai*. — *kenka suru n'* (or *mono*) *de wa nai* = *kenka sh'te wa ikenai*. You must not quarrel!

97. c) **Periphrase by means of the stem and *de gozaimas'* or *ni narimas'***. All tenses can be periphrased by the stem preceded by *o* and followed by the conjugational forms of *de gozaru* "to be" or *ni naru* "to become". These forms are polite and can only be said of the 2nd and 3rd persons, concurrently with the stem and *nasaru* or *kudasaru*. For instance:

o tabe de gozaimas', *o tabe ni narimas'* You eat,
o tabe de gozaimash'ta, *o tabe ni narimash'ta* You ate,
o tabe de gozaimashō, *o tabe ni narimashō* You will eat, etc.

The verb *oide* (stem of *o ideru* "to go out") meaning "to go", "to come", "to be" of the 2nd and 3rd persons is used in the same way — viz.: followed by *de gozaimas'* or *ni narimas'* or *nasaru* or *kudasaru*, thus:

oide de gozaimas', *oide ni narimas'* You go, come, are,
oide de gozaimash'ta, *oide ni narimash'ta*
oide de gozaimashō, *oide ni narimashō*, etc.

Words.

hirushoku the midday meal
banshoku supper
go chisō a feast, an entertainment, a meal
asashoku breakfast
misoshiru a soup made with miso, a kind of bean-sauce
kōkō vegetables pickled in salt
tamagoyaki an omelet
nimame boiled beans
nori a kind of edible seaweed
hiru the noon, the noon-meal
mi-shina three kinds
yo-shina four kinds
itsu-shina five kinds
sai a dish; *sake no* — food eaten with sake; *meshi no* — food eaten with rice
sakanarui kinds of fish
nikurui kinds of meat

yasairui kinds of vegetables
ban the evening
shoku eating
tsuyu soup
sashimi raw fish cut in slices
su no mono salad
shioyaki baked saltfish
sai time
nimono cooked articles
teriyaki meat or fish baked with *shōyu*
unagi an eel
dojōnabe a pot of hot water in which a small fish called *dojō* is kept warm
sake-z'ki fond of sake
namemono appetising food
ayu a trout
katsuo no shiokara salted bonito
uni a sea-hedgehog

konowata the salted viscera of
 the trepang
yasai vegetable
umebishio salted plums
koume small plums
shiso a kind of vegetable
yukari the powdered leaves of
 shiso
katawara one side; *no* — *ni* by
 the side of
chūtō-shakai middle-class society
himpu poverty and wealth
do a degree
zōgen increase and diminution,
 more or fewer
kyaku a guest, a visitor; — *wo*
suru to receive guests
shina-kazu the number of things
ryōriya a restaurant
kome raw rice; — *no meshi* food
 made of rice
kyōō a feast, an entertainment
yūshoku supper
jikan interval of time
sakenomi sake-drinking
iwaibi a holiday
sekku one of the five great festi-
 vals
gishiki ceremony
zōni a New Year's soup
soemono a side-dish
gomame dried sardines
mame beans
kazu no ko the dried roe of
 herring
kachiguri dried chestnut kernels
o jū no mono nests of boxes
 containing food
nana-gusa-gayu rice gruel with
 seven kinds of greens
kayu rice gruel
mochi rice-cake made of gluti-
 nous rice
nazuna the shepherd's purse
kagamibiraki cutting the mirror-
 cake
kagami (mirror) a cake in the
 shape of a mirror
shōgats' the first month
shiruko rice-cake boiled with
 sugar
uma a horse, *hajime no* — *no*

hi or *hatsuuma* the first day
 of the horse
inari the god of rice
hinamatsuri the doll festival
onago a girl
hina a doll
shinseki relations
tango no sets' the festival of the
 Sweet Flag
uta a Japanese poem
kami paper
shinrui relations
chūshū middle autumn
tsukimi moonshine; — *wo suru*
 to view the moon
sambō a wooden stand
aki autumn
tsuki the moon
ebis'kō the god of wealth
tochitochi every part of the
 country
fūzoku customs
shūkan habit, practice
tanabata the star Vega; name
 of a festival
nobori a flag; — *wo tateru* to
 raise flags
shusse-woo a lucky fish
nenshi the beginning of the year
shison a descendant
nenjū the whole year
wake reason
take a bamboo
engi an omen
aburake no aru fatty, oily
goshiki no five-coloured
komakai small, fine
nana-iro no seven kinds of
mame healthy
heizei no of every day, common
fudan no common
assari sh'ta little seasoned
tanjun plain, simple
tsūrei no general, common
konomu to like, to be fond of
torierabu to choose
fueru to increase
toriyoseru to fetch
nomaseru to cause to drink
mōshiageru to say (1st person)
makeru to be conquered
iwau to celebrate

wataru to cross over
kowas' to break
mazeru to mix
matsuru to celebrate
taku to cook
musubits'keru to fasten
moru to pile up
omo ni principally
omoshiroku freely
tatoeba for instance

zen (postposition) before
ni ōjite according to
zuts' (one, etc.) at a time, of each
sono hoka besides
gurai about
ni han sh'te contrary to
kiraku ni free from care
zentai in general
kanarazu certainly
zenzen entirely.

15. Reading Lesson.

Nihon no shokuji.

kono tsugi wa Nihon no shokuji ni tsuite o hanashi wo itashimas' ga, Nihon no shokuji wa Seiyō no shokuji to wa sono omomuki ga zenzen chigatte orimas'. tsūrei Nihonjin wa ichi-nichi ni san-do shokuji wo shimas'. sore kara hiru-shoku to banshoku no aida ni cha wo nomimas'. Nihon de wa banshoku ga ichiban go chisō ga arimash'te¹ sake mo taigai banshoku no hoka wa nomimasen'. soko de asashoku wa tsūrei no uchi de wa goku tanjun de, misoshiru ni² kōkō to tamagoyaki ka, nimame nori no yō na mono wo tabemas'. hira wa mi-shina ka yo-shina no sai³ ga arimash'te tsūrei wa sakanarui nikurui to yasairui nado wo tabemas'. ban wa mazu kiraku ni yasumu toki des' kara, shokuji no mae ni sake wo nomimas'. zentai Nihon de wa Yoroppa to chigaimash'te sake wa shokuji to issho ni nomazu ni kanarazu shoku zen⁴ ni mochiimas'. soko de sake no sai to meshi no sai to wa kubets' ga arimash'te ōku no hito wa sake no sai ni⁵ wa assari sh'ta mono wo konomimas'.

mazu tatoeba tsuyu sashimi su no mono shioyaki de arimash'te shokuji no sai⁶ ni wa sore ni han sh'te nimono teriyaki unagi dojōnabe no yō na s'koshi aburake no aru mono wo tabemas'. sore des' kara banshoku wa shujin ga sake-z'ki nareba, kanarazu sai³ wo kono f'ta-shurui⁷ no uchi sore sore torierande yo-shina mata itsu-shina gurai ts'kurimas'. sono hoka Nihon de wa namemono to mōsh'te tatoeba ayu katsuo no shiokara uni konowata, yasai de wa⁸ umebishio koume shiso yukari nado wo s'koshi zuts'⁹ sake no katawara ni taberu koto wo konomimas. mottomo kore wa chūtō-shakai no fudan no shokuji de arimash'te himpu no do ni ōjite¹⁰ shokuji no sai³ mo zōgen ga arimas'. sore kara kyaku wo suru jibun ni wa shina-kazu mo fuemas' shi, shinamono mo tsūrei ryōriya

¹ "Feasts exist especially as suppers." — ² *ni* adding to, with or besides, and. — ³ dish. — ⁴ before dining. — ⁵ with regard to or as food taken with *sake*. — ⁶ time. — ⁷ among these two kinds. — ⁸ of vegetables. — ⁹ a little of each. — ¹⁰ according to the degree of

ni atsurate toriyosemas'. Nihon de wa san-do to mo¹¹ kome no meshi wo tabemash'te kyaku wo suru jibun ni wa omo-shiroku sake wo tak'san nomaseru no ga¹² kyōō ni narimas'. sore des' kara yūshoku ni kyaku ga areba, tsūrei jikan ga¹³ kono sakenomi ni nagaku kakarimas'.

ima mōshiageta no wa heizei no hanashi¹⁴ de, iwaibi mata wa sekku nado ni wa sore sore gishiki ga arimash'te mazu ichi-gats' yori mōseba, ichi-gats' no ichi-nichi¹⁵ futs'ka¹⁶ mikka¹⁷ wo san-ga-nichi¹⁸ to mōsh'te kono mikka¹⁹ ni wa zōni wo tabemas'. sore ni soemono ga arimash'te tsūrei gomame mame kazu no ko kachiguri o jū no mono wo koshiraemas'. kore wa engi wo iwau wake de, tatoeba gomame wa Nihon no kotoba de nenjū mame de aru to iu imi des'. kazu no ko wa shison ga kazu no ko no yō ni²⁰ to iu wake de, kachiguri wa hito ni²¹ makenai to iu imi des'. mata san-ga-nichi wa shōbai wo²² yasumimas' kara (mottomo ima²³ de wa ichi-jits' hoka yasumimasen'), sore de nenshi no kyaku ni sake no sai wo koshiraete oku tame o jū no mono wo ts'kutte okimas'.

sore kara ichi-gats' no nanuka ni wa nana-gusa-gayu to iu kayu wo tabemas'. kore wa mochi to kome to no mazeta kayu ni nana-iro no yasai wo komakaku kizande mazemas'. sono yasai wo kizamu toki ni tsugi no yō ni iwaimas': «nana-gusa nazuna tōto no tori²⁴ ga Nihon no tochi ye wataran' saki ni s'toton'-ton'-yo». — sore kara jū-ichi-ni-nichi²⁵ wa o kagamibiraki to itte o shōgats' no hajime ni ts'kurimash'ta o kagami wo kowash'te o shiruko wo koshiraemas'. — mata jū-go-nichi²⁶ ni wa akai kayu wo taite jū-go-nichi-shōgats'²⁷ to itte iwaimas'.

poverty or wealth. — ¹¹ three times a day. — ¹² “causing to drink much becomes a feast.” — ¹³ “the time lasts long on account of this sake-drinking.” — ¹⁴ description of what occurs generally. — ¹⁵ the first day of the first month. — ¹⁶ the 2nd day. — ¹⁷ the 3rd day. — ¹⁸ the three days. — ¹⁹ three days. — ²⁰ to be supplied: *naru* “to become”. — ²¹ *ni* (to be conquered) by. — ²² *wo* (to rest) “from”. — ²³ “in the very latest time.” — ²⁴ “Seven greens, shepherd's purse, before the foreign bird comes over to Japan, cut it in two, cut it in two.” — *tōto* properly China, but applied also to other foreign countries. *s'toton-ton'-yo*, an onomatopoe expressive of the measured cutting of the vegetables. The above words probably originated in the time after 1624, when the Christian religion was prohibited and the country shut up against other countries. The “foreign bird” probably means the Christian religion. — To-day the words are spoken merely habitually, their meaning has been forgotten. — ²⁵ on the 11th and 12th. — ²⁶ on the 15th. — ²⁷ the 15th January. —

ni-gats²⁸ ni wa hajime no uma no hi ni hatsuuma²⁹ to iimash'te inari wo matsuri, iroiro no sai⁸ wo koshiraemash'te iwaimas'.

san-gats'³⁰ wa hinamatsuri, kore wa onago no iwai de, hina wo kazatte sono mae de iroiro no go chisō wo koshiraete shinseki tomodachi no mus'me wo omo ni manekimas'.

go-gats'³¹ wa otoko no iwai de tango no sets' to mōsh'te nobori wo tate, otoko no ko no iwai wo shimas'. mata koi wo tabemas'. kore wa shusse-uwo to iu imi des'.

sh'chi-gats'³² wa tanabata to mōsh'te nanuka no hi ni take ni iroiro no uta wo kaita goshiki no kami wo musubits'kemash'te niwa ni tatemas'. kono toki mo shinrui tomodachi nado wo maneite go chisō wo itashimas'.

hachi-gats'³³ wa chūshū to mōsh'te jū-go-nichi no ban ni tsukimi wo shimas'. kono toki wa shiroi o dango wo sambō ni mori, aki no nana-gusa wo kazatte tsuki wo iwaimas'.

mata jū-gats'³⁴ ni ebis'kō ga arimas' ga, sono hoka ni mo chiisai matsuri wa sono tochitochi ni tak'san arimas'. sono toki wa sono tochi no fūzoku shūkan ni yotte tabemono mo kubets' ga tak'san arimas'.

²⁸ in the 2nd month. — ²⁹ these expressions refer to the old calendar and are obsolete now. — ³⁰ the 3rd month. — ³¹ the 5th month. — ³² the 7th month. — ³³ the 8th month. — ³⁴ the 10th month.

15. Exercise.

Where are you going (*dekakeru*)? At what o'clock do you come back to-night? When do you start? Where are you going to-day? Has Tarō gone to school already? No, he has not gone yet, he is still sleeping. Yesterday I had some business to do, and could not therefore (because I had, I could not) go with you; I regretted it very much. You went to the market this morning; have you bought anything good? No, I had not the intention of buying anything; I have only looked at things. Why are you grumbling in such a way? In presence of your master you must not grumble. As we have summer-holidays (*nats' no kyūjits'*) now, the children do nothing but play (are only playing) the whole day. As you are tired, what do you think of (how is it) giving up to-day's lesson? Though I am tired, I will be diligent. As dinner is not yet ready, we will go into the garden for a moment. Have you posted (brought to the post-office *yūbinkyoku ye das'*) the letter I handed you just before (*kono mae*)? Why have you not come back quickly?

Dialogue (continuation).

*sendō.*¹ *ima fune wo dashimas' kara, mina san koshi wo kakete kudasai! — kyō wa taihen na hitode de, fune ga ma ni awan'*² *kurai ni isogashiū gozaimas'.*

As I will push off now, please sit down, gentlemen! People are coming in great crowds to-day; I am so busy that my boat is not sufficient.

A. sō d'arō ne. kono fune ni wa nan'-nin nosete deru no ka?

Indeed! How many persons do you take in this boat before you start?

sendō. taigai hachi-nin o nori nareba, fune wo kogidashimas'.

Generally I row off when eight persons have got in.

A. sh'te ichi-nichi ni nan'-kai hodo kayou no ka?

And how many times a day do you go to and fro?

*sendō. sō des' na. itsu mo wa asa san-do, hiru san-do dashimas' keredomo, kyō wa asa hiru to mo*³ *roku-do hodo dashimas'.*

Well, I always go three times in the morning and three times in the afternoon, but to-day I go six times in the morning and as often in the afternoon.

*B. isogash'kute mo kane ga toreru*⁴ *kara, kekkō d'arō.*

Though it is hard work, yet as you earn money, it is no doubt agreeable.

sendō. haha! dōmo karada ga kutabirete tamarimasen'. — Nihonbashi des'.

Oh, but I am awfully tired. — Here is Nihonbashi.

A. sō ka? — nampun hodo kakattarō ka ne?

Is it? How many minutes did it take?

*B. tokei wo hitots' mite miyō.*⁵ *ō, go-jippun hodo kakatta yo.*

I shall look on my watch. It took about fifty minutes.

A. sō ka! sore de wa hayaku agatte boku no shinseki no tokoro ni itte s'koshi yūmeshi wo kutte sugu to Ryōgoku ni dekakeyō de wa nai ka?

Really! Then won't we quickly disembark, go to my relations, take supper there, and go to Ryōgoku at once?

B. kimi no shinseki no tokoro wa kono kinjo d'arō ne.

Your relations live in this neighbourhood, don't they?

*A. sō to mo. sujimukai no yokochō no kado kara sangen*⁶ *-me da.*

Of course; the third house from the corner of that side-lane slanting opposite.

¹ *sendō* a boatman. — ² *ma ni au* to be in time; to answer the purpose. — ³ *asa hiru to mo* = *asa mo hiru mo*. — ⁴ lit. money is taken. — ⁵ lit. I will try to see, or I will look once. — ⁶ *gen* derived from *ken*, the Numerative for houses; *me* the sign of the Ordinal Number (cf. Less. 28,162,4 and Less. 29,164).

B. *ā sō ka! boku wa kimi no
taku de itta tōri s'koshi
kaimono wo kono kinjo
de sh'tai kara, kimi mo
issho ni kite kuren' ka?*

A. *nani wo kau no ka?*

B. *konaida kono kinjo no sho-
mots'ya ni shomots' wo
atsuraete oita kara, kyō
tsuide ni moratte ikō to
omou.*

A. *sō ka! sore de wa isoide
issho ni ikō.*

Indeed! As I said in your house I should like to buy something in this neighbourhood; won't you come with me?

What will you buy?

The other day I ordered a book at a bookshop in this neighbourhood, which I am going to take this opportunity of fetching.

Well, then we will make haste to go there together.

Sixteenth Lesson.

98. d) **Periphrase by means of the Stem and the Present, Past, or Future of *suru* or *itas'*.**

An emphatic form is obtained by means of the stem followed by *wa* and the affirmative or negative Present, Past, or Future of *suru* or *itas'*. — *wa* after the stem is often pronounced *ya*.

This periphrase expresses either partial concession or contradiction, and corresponds to the English: "I admit . . . but"; "not, it is true, but", or to the auxiliary "to do" used to give emphasis, or to the stress laid upon the verb.

Examples: *wakari wa shimas' (shimash'ta) ga, yoku wakarimasen'*. I do understand (I did understand), but not well. — *iki wa shimas' (shimashō) ga, osoku ikimas'*. I shall go, but I'll go later. — *ame go furi wa shimasen' ga, furu yō na keshiki des'*. Certainly it does not rain, but it looks as if it were going to rain. — *shini wa shimasumai ga, kennon des'*. He will not die, I think, yet it is critical. — *sonna warukuchi wo ii wa itashimasen'*. Such bad language I should never use. — *omae wa doko ye iku no ka? nigete wa ikenai*. Where are you going, then? You must not run away. — *nige wa shimasen'*. But I am not running away. — *omae wa ki ga chigai wa sen' ka*. Are you not mad? — *kimi wa kichigai ni nari wa sen' ka?* Will you not become mad one day? — *Donata ka o uchi ni irasshaimas' ka?* Is anybody at home? — *dare mo ori wa itashimasen' ga, wata-kushi wa isogashii kara, konnichi wa o kotowari wo itashitō gozaimas'*. There is nobody (else) at home, but as I am very busy, I must refuse (to receive you). — *mada Noda san ga konakatta ka?* Has Mr. Noda not come yet? — *mada kona-*

katta. asane de, ku-ji mae ni ki wa shimasumai. He has not yet come. As he sleeps long in the morning, he will probably not come before nine o'clock. — *ototsan ga sō itta koto wo wasure ya shimai ne!* You will not forget, I hope, that father has said so. —

99. e) Periphrase by means of *koto*.

Partial concession is also expressed by the formula: Present tense of the verb + *koto* + repetition of the verb in the tense required by the context, the verbs being either both affirmative or both negative. — Instead of repeating the negative verb, *nai* is generally used alone. Sometimes the word *koto* is omitted.

Examples: *mō sake wa arimasen' (arimasen' desh'ta) ka?* Is (was) there no more sake? — *aru koto wa arimas' (arimash'ta) ga, tak'san arimasen' (desh'ta).* There is, but not much. — *anata no tokoro ni jibiki ga arimas' ka?* Is there a dictionary in your house? — *aru koto wa arimas' keredomo, furuk'te dame des'.* There is one, but it is old and useless; — or: *jibiki ga arimasen' ka? nai koto wa arimasen' ga,* etc. — *kyō keiko ni ikanai (ikanakatta) ka?* Do (did) you not go to the lesson to-day? *ikanai (ikanakatta) koto wa nai ga, osoku ikimas' (ikimash'ta).* I shall (I did) go, but later. — *omae wa Hayashi san ni kinō no dekgoto wo itta ka?* Did you tell Mr. Hayashi what has happened yesterday? — *Watashi ga iwanai koto wa nai ga, kuwash'ku iwana-katta.* Well, I have told him, but not minutely. — *kuru wa kimash'ta ga . . .* He did come, but . . .

More rarely the following formula is used instead: the verb + *ni wa* + the verb; thus: *aru ni wa arimas' ga . . .* there is (are), but . . . — *iku ni wa ikimas' (ikimash'ta) ga . . .* I do (did) go, but . . .

100. f) Periphrase by means of the Emphasised Subordinative.

The emphasised Subordinative followed by the verb (often the verb *iru*) serves the same purpose as the circumlocutions mentioned under d) and e).

Examples: *nete wa orimasen' ga, utouto sh'te orimas'.* Sleeping I am not, I am only dozing. — *hon wo yonde wa orimasen' desh'ta ga, ji wo kaite imash'ta.* Reading a book I was not, I was writing. — *mada as'ko ye tegami wo yatte wa orimasen' desh'ta.* I have not yet sent the letter there. — *mono wo tabezu ni wa orimasen' desh'ta ga, kuchi ga mazu-kutte kuemasen' desh'ta.* I was not exactly without eating

anything at all, but I had a nasty taste in my mouth and could not eat. — *kotowatte wa okimash'ta ga, o ki ni mes' naraba oide nasai*. I have refused, it is true; but if it pleases you, do come!

101. g) Periphrase by means of the Past and *koto ga aru*.

The formula: Past + *koto ga aru* or, as the case may be, *koto ga nai* serves to express the English words "ever", "never yet", "not yet", as in the following examples.

Examples: *anata wa mō Nikkō ye oide nasatta koto ga arimas' ka?* Have you ever been at Nikkō? — *mada itta koto ga arimasen'*. I have not been there yet. — *anata wa mō keikikyū wo goran nas'tta koto ga arimas' ka?* Have you ever seen an air-balloon? — *mita koto bakari de naku, notta koto mo arimas'* (or *nori mo shimash'ta*). I have not only seen one, I have even ascended with one once. — *kono hempi na tokoro ni wa tets'dō ni notta koto ga nai hito ga tak'san arimashō*. In this retired place there will probably be many people who have never travelled by rail.

102. h) Periphrase by means of the Present and *koto ga dekiru* or *wake ni wa ikanai*.

The formulas: Present + *koto ga dekiru* (*dekimas'*, *dekimash'ta*, *dekimasen'*, etc.), or Present + *wake ni wa ikanai* (*ikimasen'*, *ikumai*, or the equivalent of *ikanai*, *mairimasen'*, etc.) periphrase the expressions "to be able", "can" and "not to be able", "cannot", respectively.

Examples: *byōki de arimas' kara, myōnichi gakkō ye yuku koto ga dekimasumai*. As I am ill, I shall probably not be able to go to school to-morrow. — *kono hon wo yomu koto ga dekimas' ka?* Can you read this book? — *dekimas'*. I can. — *muzukashii toi des' ne. sugu ni kotaeru koto ga dekimasen'*. That's a difficult question. I cannot answer it at once. — *kō iu muri na koto wo shinjiru wake ni wa ikimasen'*. I cannot believe such an unreasonable thing. *shina ga yasukutte mo, kane ga nakatta kara kau wake ni wa ikimasen' desh'ta*. Though the article was cheap, I could not buy it, because I had no money.

103. i) Periphrase by means of *no*.

The formula: Past + *no* + negative Present (of the same stem as the Past) + *no de wa nai* serves to periphrase the expression "not a little", "extremely".

The phrase may be followed by *taihen* or *hijō ni* and the repetition of the Past Tense beginning the sentence (Past + *no de wa nai* + *taihen* or *hijō ni* + Past. Cf. Less. 9,64 a).

Examples: *sono kao wo mite odorita no odorokanai no de wa nai*. When he saw his face, he was extremely frightened (lit. it was not "being frightened, not being frightened", — that is, not so that you could not have said whether frightened or not; on the contrary, it was clearly visible that he was frightened). — *ato de ano hito ga okotta no okoran' no de wa arimasen'*. Afterwards that man was extremely angry. — *kono okashii koto wo kiite waratta no warawanai no ja nai*. When I heard this funny affair, I laughed not a little. — *kimi wa nodo ga kawanakatta ka?* Are you not thirsty? *nodo ga kawaita no ja nai, taihen kawaita*. I am not simply thirsty, I am awfully thirsty.

Words.

fukusō clothes
kimono clothes
shōchi consent, assent, comprehension; *go* — *no tōri* as you will consent, as you know
kimari a fixed arrangement, a rule
gaikokujin a foreigner
futeisai unbecomingness; unbecoming
keizai economy
fukeizai want of economy
hiyō expense, cost
kōzokugata the members of the Imperial household
meshimono clothes (of the 2nd and 3rd persons)
kitei a rule
Ōshū Europe
kōtōkan a high official
shinshi a person of rank
shinshō a wealthy merchant
Wa-Yō Japan and Europe
fuben inconvenience
jūkyō residence, abode
ryōyō both kinds
yōfuku European clothes
genkon at present
hitobito everybody
saiten a religious festival
kyūchū the Imperial palace

kanri an official
kōshiki established form
seisai details
kojin an individual
baai case
enkai society
saijits' religious festival
shukujits' a day of celebration, a holiday
sōsai mourning and festival days
kon-in wedding
kaikyū degree of rank
kikata wearing (clothes)
kuge the former court nobility
daimyō the former feudal lords
kan-i official rank
eboshi a black cap
sh'tatare a silk gown
bōshi a covering of the head
shōgunke the house of the shōgun
ōuchi the Imperial palace
samurai a member of the former military class
fū customs, manner
kamishimo the upper and lower garment
ryōtō two swords; — *wo sas'* to carry two swords
kokudaka amount of income

jūsha followers, retainers
yari a lance
hasamibako a box containing documents, fixed to one end of a pole and carried on the shoulder by a servant
hatamoto the immediate vassals of the shōgun
yakume official duty
hakama pantaloons
haori a coat
chōnin a citizen
taitō carrying a sword
hyak'shō a peasant
hitotōri no common, usual
koyū no own, peculiar

shuju various
samazama various, manifold
kyūkuts' na bothering
ittei no fixed, settled
kiwamete decidedly, certainly
tsumari finally, after all
jō (postpos.) concerning, according to
nomi only, mere
kaku every
chaku suru to put on (clothes)
sas' to sting, to carry (as a sword)
tojō suru to go to the castle
yurus' to allow.

16. Reading Lesson.

Nihon no fukusō.

Nihon no kimono wa go shōchi no tōri konnichi de wa Nihon ni ittei no kimari ga arimasen' de, chotto gaikokujin ga mite mo, makoto ni futeisai de ari, mata keizai jō kara¹ mite mo, makoto ni hiyō nomi tak'san kakatte² komarimas'. konnichi de wa kōzokugata no meshimono wa Nihon no mukashi no kitei no kimono mo iri³, mata Ōshū no gishiki jō no⁴ subete no mono mo iri, sono shurui mo tak'san no kazu⁵ ni narimas'. sore kara kōtōkan moshiku wa shinshi shinshō nado mo yahari Wa-Yō hitotōri no kimono wa ts'kuraneba⁶ narimasen'. sore des' kara hiyō ga iru⁷ to tomo ni fukeizai mata fuben mo tak'san arimash'te tsumari jūkyo mo kono tame Wa-Yō ryōyō ni⁷ ts'kuraneba, yōfuku wo kite Nihon no heya ni suwaru yō na kyūkuts' na fuben⁸ ga arimas'.

genkon wa ima mōshiageta tōri de, hitobito gishiki saiten no sai de mo ittei no kimari ga arimasen'. shikashi kyūchū no kimari to kaku kanri no kōshiki jō no seisai wa kimatte orimas'. kojīn to sh'te wa kono baai ni wa kanarazu kono kimono wo gishiki jō mochiiru to iu fūzoku mo nashi⁹, kitei mo arimasen' kara, enkai tō no basho de mo fukusō wa jitsu

¹ again, if one views it even from (the standpoint of) economy. — ² the mere expense it requires is so considerable that it is embarrassing (Less. 13,81). — ³ *iru* to want. — ⁴ all things according to the European ceremonial. — ⁵ *tak'san no kazu* (a great number), numerous. — ⁶ must make = get, procure. — ⁷ in both ways or styles, Japanese and European. — ⁸ there is the bothering inconvenience that one squats in a Japanese room with European clothes on (squatting on the floor as Japanese do is rather inconvenient when one has the tight European clothes on). — ⁹ As to the individual (a private person), there is no custom "saying" that he uses (ought to use) such clothes accord-

ni shuju samazama de, makoto ni futeisai de arimas'. shikashi Nihon no mukashi no fūzoku wa saijits' shukujits' sōsai no toki aruiwa kon-in no baai nado mina kaikyū de¹⁰ kimono no kikata ga ittei sh'te orimash'ta.

tsumari otoko de¹¹ ieba, kōzokugata mata wa kuge daimyō nado wa kyūchū no kan-i ni ōjite eboshi sh'tatare wo kimas'. bōshi mo yahari kaikyū ni yotte katachi ga kimatte orimash'ta. shōgunke de wa kyūchū to chigatte sh'tatare wo kiru koto wa ōuchi de no yō ni¹² sono baai wa tak'san arimasen' de, daimyō ga shōgunke ye tojō suru toki wa kono samurai no koyū no fū¹³ wo shimas'. samurai no fū wa kamishimo wo chaku shi, ryōtō wo sashi, kokudaka ni ōjite jūsha yari hasamibako nado no katachi¹⁴ kazu wa kubets' ga arimas'. sore kara hatamoto wa yahari kokudaka to yakume de¹⁵ kimari ga arimash'ta. tsūrei wa kamishimo de¹⁶ uchi ni oru toki wa hakama to haori wo chaku sh'te orimash'ta. chōnin wa taitō wo yurusareru no to yurusaren' no¹⁷ ga arimash'ta. hyak'shō mo sono tōri des'. shikashi gishiki no toki wa yahari kamishimo wo kiru koto ga dekimas'. tada kiwamete bimbōnin wa sore wo koshiraeru koto ga dekimasen'.

ing to the ceremony. — ¹⁰ according to the degree of rank. — ¹¹ *de* with regard to, about. — ¹² those cases were not so many as in the Imperial palace. — ¹³ they observed (lit. did) the peculiar custom of these *samurai*. — ¹⁴ shape and number. — ¹⁵ *de* according to. — ¹⁶ clad with. — ¹⁷ As to the citizens, there were such as were allowed to carry swords and such as were not allowed. *no* stands for chōnin, cf. Lesson 9,64 a).

16. Exercise.

That man is very industrious, he is always reading (books). Oh, no, he (only) seems to be industrious, (but) is not so (industrious); read books he does, but he reads only novels (*shōsets'*). Have you bought that house? I have not bought it, I have rented it. Has not the tailor come with the cloth I had ordered? He has not come, but he has sent the clothes. If you are at home this evening, may I call on you (*ukagau*) for a moment, as there are several things I wish to ask you (about)? I shall be at home; but as I am very busy, please come to-morrow night (*myōban*). Have you seen this morning's (*kesa no*) paper? I have seen it; but as I had no time, I have only read the telegrams (*dempō*). Have you not met with Mr. A. lately? I cannot say I have not met with him (not met is not), but I met him rarely (*mare ni*). According to (*de*) your opinion (*kangae*), will war break out (*okoru*)? It will probably break out, but I don't know when it will begin. As Mr. B. is living here, I will call on him for a moment. He lives here, indeed; but as he has gone to Yokohama last night, it is

useless to go in. As it was extremely windy last night, I have not been entirely without sleep, but I often awoke (*me ga sameru*). Have you not been (gone) to the exhibition (*hakurankai*) yet? I have been there two or three times already. I have never ascended (*ni noboru*) the Fujisan yet, but one of these days (*kinjits'*) I think of ascending (it). As at present the weather is bad and the streets are bad (too), I cannot go out for a walk. This telegram seems to be untrue (*usorash'ku*). Such things cannot be. When the pick-pocket (*suri*) saw the policeman (*junsa*), he did not simply run away, he ran as if he were flying. The children were not simply noisy (*sawagu*), they made a terrible row (*sawagu*).

Dialogue (continuation.)

- | | |
|---|--|
| <p>A. <i>oji san kyō wa o taku des' ka?</i></p> <p>gejo. <i>ā, oide ni narimash'ta na. danna sama wa sakihodo kara anata ga oide ni naru d'arō to osshatte o machi desh'ta. ima okuniwa de sampo sh'te irasshaimas' kara dōka niwa no hō ye o tōri kudasaimase!</i></p> <p>A. <i>kyō wa kawabiraki wo mi ni tomodachi B. wo tsurete mairimash'ta.</i></p> <p>oji. <i>sō ka! tabun mō kuru jibun d'arō to omotte matte ita yo.</i></p> <p>A. <i>sō des' ka? komban wa anata no tokoro de gozen ippai itadaite sugu ni B. kun to tomo ni fune wo karite kembuts' shiyō to omoimas'. anata mo muron issho ni oide kudasaru koto ga dekiru deshō ne.</i></p> <p>oji. <i>sō da ne. s'koshi yō mo aru keredomo, omaera to issho ni kembuts' ni ikō.</i></p> <p>A. <i>ā, o tsure¹ ga dekimash'te taihen omoshirō gozainas' na.</i></p> <p>oji. <i>sore de wa isoide meshi wo tabeyō de wa nai ka?</i></p> | <p>Is uncle at home to-day?</p> <p>Oh! have you arrived? My master said a short while ago you would come, and he was waiting. He is now taking a walk in the garden at the back, so please pass into the garden!</p> <p>To-day I have come with my friend B. to see the Opening of the river.</p> <p>Indeed! I thought it would probably be the time you would come, and was waiting.</p> <p>Were you? Immediately after having taken supper with you to-night, I shall go with Mr.B. to hire a boat and see the sights. You will of course also be able to go with us, will you not?</p> <p>Well, I have some business; still, I'll go with you to see the sights.</p> <p>If you will be our companion, it will be very interesting.</p> <p>Then we will sup quickly, won't we?</p> |
|---|--|

A. *sore nara sugu itadakimashō.*
oji. sore de wa zashiki ni
f'tari to mo o agari na-
sai! — — oi! oi! A. ga
kita kara, yūmeshi wo
sugu to koko ye motte
koi!

okusama. ā, sō des' ka? A.
san, B. san, konnichi wa.
go kembuts' ni oide ni
narimash'ta na.

A. *sō des'. s'koshi isoide gozen*
wo chōdai sh'te oji san to
go isshe ni kawabiraki no
kembuts' ni ikimas'.

okusama. sō des' ka! tadai-
ma sugu gozen wo motte
mairimas'.

A., B. *taihen o jama ni narimas'.*
okusama. dō itashimash'te.

Well, let us sup at once.
 Then, please go into the room,
 both of you. — I say! A.
 has come, so bring in supper
 at once!

Oh, is it you? Good day, Mr.
 A. and Mr. B. You are going
 to see the sights, are you
 not?

Quite so. We want to sup
 quickly and go with uncle to
 see the Opening of the river.

All right! I'll bring in supper
 at once.

We are giving you much trouble.
 Please don't mention it.

Seventeenth Lesson.

104. Use of the Conditional Forms.

What has been said of the use of the Conditional forms of the adjective (Less. 5,42) applies also to those of the verb — namely, the domain of the Present and Past Conditionals not being strictly marked, both may be used indifferently when the condition is relating to some actual event, but the Past is especially often used for conditions contrary to some fact.

The Conditional forms are only used in dependent clauses. A Conditional clause may at the same time be interrogative, beginning with an interrogative pronoun or adverb, as *e. g.*, *dō sh'tara ii ka?* lit. How if I should do is it good (How should I do it)?

105. The Conditional clause followed by the adjective *ii* (*yoi*, *yokarō*, *yō* or *yoroshiū gozaimas'*, etc.) expresses either the desire that something might take place, or the regret that something has taken place, or the fear that something may have taken, or will take, place. Mere conception of the mind is still intensified by the postposition of the adversative particles *ga*, "but",

ni or *no ni*, “whereas”, meaning: “but unfortunately it has, or has not, taken place”, “whereas it would have been good if it had, or had not, happened, it unfortunately did not happen, or happened”.

The Present followed by *ga ii* is used concurrently with the Conditional followed by *ii*. Very often Conditional clauses begin with the words *moshi*, “if” or *moshi mo*, “even if”.

106. The Conditional forms are also used temporally. They then concur with the Present followed by the conjunction *to*, “if”, “when”, the Present or Past followed by *nara*, *naraba*, “if”, the emphasised Subordinative form (Less. 13,83), and the Present or Past followed by *toki* (*wa*, *ni wa*) or *jibun*, “time” = “when”.

There is, however, some difference between the Conditional forms and the Present followed by *to* on the one side, and the emphasised Subordinative on the other: the former indicating a general condition, the latter a condition limited to the concrete case.

107. The negative Present Conditional followed by *ikenai*, *naranaï* means “must”, “to be obliged”, and is used concurrently with the emphasised Subordinative and *ikenai*, *naranaï* (Less. 13,85) and with the negative Present + *to* followed by *ikenai*, *naranaï*.

Examples: *kono yōji ga sumeba, sugu kaette kite kure*. When this business is finished, come back immediately. — *o tomodachi ya byōki des' kara, anata ga o tazune ni nareba, kitto yorokobi deshō*. Your friend being ill, he would no doubt be glad if you would call on him. — *kono shina wa kowarete inai to, hyaku-yen no neuchi des' ga, konna ni natte wa ichi-mon no neuchi mo arimasen'*. If this article were not broken, it would cost a hundred yen; but being as it is, it is not worth even a farthing. — *shim-bun ni yoreba ikusa ga sugu hajimaru deshō*. If one relies on the newspaper (according to the newspaper), war will probably begin soon. — *o sh'taku ga dekimash'tara, chotto soko no chaya de o yasumi ni naru hima ga arimashō*. If your preparations are finished, there will probably be time for you to rest a short while at that tea-house yonder. — *moshi anata ga Tōkyō ye oide nasaru nara, dōzo Haga san ni yorosh'ku . . .* If you come to Tōkyō, please remember me to Mr. Haga. — *Arita san ga asane des' kara, ni-ban-gisha de nakereba ki ya shimasen'*. Mr. Arita being fond of sleep-

ing long, he will not come before the second train (lit. if it is not by the second train, he will not come). — *michi ga suberimas' kara, yōjin wo shinai to korobimas'*. The way being slippery, you will fall if you don't take care. — *mae motte o shirase de mo aru to sh'taku ga dekimas'*. If I had had at least some previous information, I could have made preparations. — *itsu kitara yokarō?* When may I come? — *donna isha ni kakattara ii ka shirimasen'*. I don't know to what doctor I had best apply. — *dō sh'te tokiakaseba* (or *tokiakas' nara, toki ni*) *wakarimas' ka?* How ought I to explain it so that he is able to understand? — *doko ye nigereba ii n' deshō?* Where had I best flee? — *nan-ji ni dekakeru to kisha no ma ni aimashō ka?* When must I leave in order to be in time for the train? — *tenki ni nattara yokarō ni*. I would be glad if we had nice weather. — *ame ga furanakereba ii ga*. I am afraid it will rain. — *kō suru to yokatta no ni*. They ought to have done it in this way. — *nani ka motte kureba yokatta; ikkō ki ga ts'kanakatta*. I wish I had brought something with me, I did not think of it at all. — *yoku ano zashiki wo sagash'te miru ga ii* (= *sagash'te mitara ii*). You ought to look well through that room. — *kore wa mezurashii mono des' kara, zuibun taisets' ni suru ga ii*. This being a rare article, you ought to keep it carefully. — *mus'me ga kowagaru kara, uchi no onna wo tsurete yuku ga ii*. As the girl is timid, she ought to take one of the housemaids with her. — *motto ki wo ts'kenakereba narimasen'*. You must be more attentive. — *kusuri ga kirai de mo nomanakereba ikemasen'*. Though you dislike the medicine, you must take it. — *hayaku denai to ikenai*. You must go out quickly.

108. Use of the Imperative. The Imperative of the plain verb always sounds rude and impolite. Apart from the forms in *na* and the negative form *o...denai yo* the Imperative of the plain verb should therefore be avoided even in addressing one's own servants, and replaced in this case by the Subordinative followed by *kure* or *o kure* or *o kunnasai*, abbreviated *kunna*. In general use are the Imperatives of the polite verbs: *nasai*, *kudasai*, *oide kudasai*, *goran nasai* (more familiarly also *oide*, *goran*), *meshiagare* "please eat", "drink", "do!", and the Imperative of *mas'*: *mase* or *mashi*, suffixed to other verbs.

Ladies often use the Imperative *asobase* following the stem of other verbs: "please (do)," intimates the Im-

perative *tamae* after the stem of other verbs (lit. "deign to do").

Examples: *soko ni matte iro!* Wait there! — *soko ni matte kure* or *matte (o) kunnasai!* — *s'koshi matte i nasai!* — *s'koshi matte oide nasai!* (All the same as above.) — Very formally: *o machi nas'tte kudasaimashi!* Have the kindness to wait! — *daidokoro ye itte cha wo motte kina!* Go to the kitchen and bring in the tea! — *yokei na shimpai o shi de nai yo!* Don't trouble yourself too much! — *sonna koto wo itte oide de nai yo!* or *sonna koto wo osshatte kudasaruna!* Don't say such a thing! — *zen wa isoge!* What is good, do quickly! (Proverb).

109. Use of the Alternative Form. The Alternative form is mostly used in pairs, the two members expressing actions of different kinds. Like that of the adjective (Less. 6,46) it corresponds to the English "sometimes — sometimes", "once — then again", "as well as", or to the conjunction "and". The form being invariable and not capable of being used either attributively or predicatively, it is in both cases followed by the verb *suru*.

In negative sentences — "neither to do this nor to do that" — the following formula is used instead of the Alternative form: stem + *mo* + stem + *mo sen'* (*shinai*, *suru koto ga dekinai* or other expressions of the kind).

Examples: *hokori ga tattari suna ga mattari suru tuki ni wa kaze ga tats' to iimas'.* When the dust rises and the sand whirls, people say the wind springs up. — *onidomo wa sakamori wo mōkete nondari odottari shihajimemash'ta.* The demons arranged a feast and began to drink and to dance (alternately). — *Nihon de wa wakai otoko to onna to ga te wo hippattari dakiatte odottari hanetari suru koto wa yume ni mimasen' des'.* In Japan they do not even dream that young men and women pull each other by the hands and embrace each other and dance and jump. — *kyō wa nomi mo kui mo shinakatta.* To-day I have neither eaten nor drunk. — *kigen ga waruk'te hon wo yomi mo tegami wo kaki mo suru koto ga dekinai.* I feel unwell and can neither read a book nor write a letter.

110. Use of the Desiderative Form. The Desiderative form is an adjective and conjugated accord-

ingly (Less. 10,69). The object of the desire is expressed either by the verbal stem itself, as *ikitai*, "I wish to go", "I should like to go", or by the word governed by the verbal stem, as *sake wo nomitai*, "I wish to drink *sake*". — The object of the desire may, moreover, be expressed by the Nominative, although in practice this occurs less frequently, as *sake ga nomitai* = *sake wo nomitai*. — Often the Desiderative form is made the attribute of the expression *mono des'* placed after it, *sake wo (or ga) nomitai mono des'*, "I should like to drink *sake*" (lit. I am one who should like to drink *sake*).

In general the Desiderative relates to the 1st person; the relation to the 2nd person can be inferred from the context, as, for instance, from the interrogative form or from the nature of the verb (verb of politeness). To make the Desiderative relate to the 3rd person, the expressions *to itta*, *to iimash'ta*, *to omotta*, etc., must follow it; otherwise the Desiderative is replaced by the termination *tagaru* suffixed to the stem of the verb (Cl. I simple stem, Cl. II *i*-stem), thus creating a new verb, as *nomitagaru*, "to wish to drink". Predicatively these verbs in *tagaru* are used in the periphrase: Subordinative and *iru*.

Examples: *ano nadakai tera wo (or ga) mitai mono des'*. I should like to see that famous temple. — *nani ka tabetō gozaimasen' ka?* Do you not wish to eat anything? — *ano hito ga sake wo nomitagatte iru* or *nomitai to iimash'ta*. That man said he wished to drink *sake*.

111. Use of the Stem.

In long sentences the stem is often used at the end of clauses, except the last, either instead of the Subordinative or alternately with it. Examples can be found in all Reading Lessons of this book.

In various parts of Japan the stem followed by *iru* or *oru* is used in the same way as the Subordinative with *iru* or *oru* (Less. 14), thus *iki oru* = *itte oru*, *tabe ita* = *tabete ita*, etc.

Before verbs expressing motion the stem followed by *ni* is used to denote the aim or purpose of the motion.

Examples: *sakujits' kawabiraki wo mi ni ikimash'ta*. Yesterday I went to see the Opening of the river. — *boku wa kimi wo sasoi ni kita*. I have come to call for you. — *tomodachi no oyaji ga naku narimash'ta kara, kuyami ni ikimashō*. My friend's father having died, I will go to condole with him. — *meshi wo tabe ni uchi ye kaerimas'*. I go home to dine.

On the use of the stem in periphrases cf. Less. 15,97 c) and Less. 16,98 d); on the stem with the suffix *sō* Less. 8,58; cf. also Less. 38,217 (*nagara*) and Less. 40 a), b), d).

Words.

<i>kaidori</i> an outer garment	<i>setchū</i> a compromise
<i>jū-ni-hitoe</i> 12 unlined garments	<i>bummei</i> civilisation
<i>fūsai</i> appearance	<i>jisets'</i> time
<i>shōmyō</i> the small feudal lords	<i>mirai</i> future
<i>kerai</i> a vassal	<i>hōhō</i> means, method
<i>genkon</i> presence; — <i>de wa</i> at present	<i>kaisei</i> revision, amelioration; — <i>serareru</i> to be ameliorated
<i>kiken-shinshin</i> men of high rank and eminence	<i>sainyū</i> (annual) income, revenue
<i>moyōmono</i> fancy-cloth	<i>kairyō-jidai</i> a period of reform
<i>nui</i> embroidery; — <i>no aru</i> embroidered	<i>go men</i> your pardon
<i>toshi</i> age	<i>mokka no</i> present
<i>moyō</i> a pattern	<i>genkon no</i> present
<i>fujin</i> a lady	<i>shisso (no)</i> plain, simple
<i>kata</i> a pattern	<i>tanjun no</i> simple
<i>obi</i> a belt	<i>ippan no</i> general
<i>monts'ki</i> clothes adorned with the family crest	<i>nichinichi no</i> of every day
<i>fudangi</i> an every-day garment	<i>ijō wa</i> the above
<i>mi-kumi</i> three sets	<i>tairyaku no</i> general
<i>sōshiki</i> a funeral	<i>aramashi no</i> rough, sketchy
<i>shiromuku</i> a white garment	<i>hade (no)</i> gay
<i>konrei</i> wedding	<i>kaburu</i> to put on the head
<i>wata</i> cotton; — <i>no bōshi</i> a bonnet of floss silk	<i>teki suru</i> to be fit
<i>sotode</i> going out; — <i>no</i> walking- (as, e. g., a walking-dress)	<i>ryō suru</i> to make use of
<i>konomi</i> liking	<i>utsuru</i> to pass over
<i>ryūkō</i> fashion	<i>ni motozuku</i> based on
<i>shimagara</i> a pattern	<i>kangaerareru</i> to think
<i>fūshū</i> customs	<i>hai suru</i> to abolish
<i>daishō</i> size	<i>ataru</i> to hit; <i>ni</i> — to equal
<i>hayari</i> fashion	<i>seichō suru</i> to grow
<i>utsurikawari</i> change	<i>kōmuru</i> to receive
<i>kazoku</i> a family	<i>maru de</i> entirely
<i>kagyō</i> a calling	<i>nomi</i> only, merely
<i>rōdō</i> toil	<i>hotondo</i> almost
	<i>kuwashiku</i> in detail
	<i>korera</i> , Pl. of <i>kore</i>
	<i>nani to ka</i> anyhow
	<i>ni tai sh'te</i> opposite, against
	<i>sh'ka</i> (with a negative) only.

17. Reading Lesson.

Nihon no fukusō (conclusion).

mata onna de ieba, ōuchi no kimari wa tsune ni kaidori wo ki¹, gishiki ni wa jū-ni-bitoe nado to iu jū-ni-mai² mo³ aru tak'san no kazu wo kite mata iro ni yotte sono yakume no kubets' wo shi, mokka no Nihon no kimono to wa fūsai ga maru de chigaimas'. daimyō shōmyō sono kerai nado wa kono kaidori wo kiru koto wa mazu gishiki no toki nomi de, fudan wa genkon no kimono to hotondo onaji de arimas'. sore kara chōnin hyak'shō wa kono kaidori wo kiru koto wa arimasen'.

soko de mukashi no koto wa mazu kono kurai ni sh'te⁴ okimash'te genkon de wa onna no fukusō mo yahari otoko to onajiku⁵, kōzokugata kiken-shinshin wa yahari Wa-Yō ryōyō⁶ wo mochiimas'. watakushi wa Nihon no kimono ni tsuite nomi koko de mōshiagemas' ga, konnichi de wa onna no gishiki sōsai ni mochiiru kimono wa tsūrei moyōmono de, nui no aru mono wo kimas'. sore mo toshi ni yotte nui mata wa moyō wo ōku mo⁷ shi, s'kunaku mo shimas'. tsūrei wakai fujin wa hade ni, toshiyoru ni sh'tagatte⁸ shisso tanjun no kata ni shimas'. obi mo wakai uchi⁹ wa yahari hade de arimas'. kimono no shurui wa moyōmono monts'ki fudangi no mi-kumi ga mazu tsūrei des'. sore kara sōshiki no toki wa shiromuku wo kimas'. onna no bōshi wa Nihon de¹⁰ wa arimasen'. tada konrei no sai wa wata no bōshi wo kaburimas'. shikashi kore mo ippan ni kanarazu kaburu to iu koto wa¹¹ arimasen'. fudangi mata wa sotode no kimono wa konomi ni yotte sore sore ryūkō ga arimas' kara, ittei no shimagara wa arimasen' ga, Seiyō no yō ni katachi¹² wo kaeru fūshū wa s'kunai yō des'. tada Nihon no kimono no sode no daishō wa toki no hayari de nagaku mo nari, mijikaku mo suru shūkan ga aru yō des'.

mazu kore ga konnichi made no Nihonjin no utsurikawari to sono ippan no kazoku no fūzoku de arimash'te kuwashiku mōseba, shokunin nado no fūzoku mo ari, hyak'shō no fūzoku mo arimas' ga, korera wa nichinichi no kagyō ga rōdō des' kara, kimono mo sh'tagatte sono rōdō ni teki suru

¹ Stem of *kiru* to put on, wear. — ² *mai* Numerative: twelve (suits). — ³ even; "they wear such a great number which amounts (lit. is) even to twelve". — ⁴ leaving aside, leaving alone. — ⁵ Adverbial form instead of Subordinative. — ⁶ both kinds, Japanese and European. — ⁷ "they increase it as well as diminish it" = increase or diminish it respectively. — ⁸ according as they grow older. — ⁹ while they are young. — ¹⁰ *de* instead of *ni* is antithetical: in Japan as opposed to Europe; cf. Less. 36,201, Additional Remark. — ¹¹ what is called wearing. — ¹² the cut

yō ni setchū sh'te koshiraete aru¹⁸ no des'. subete Nihon no genkon no fūshū wa koyū no¹⁴ mono to bummei no mono to wo ryō sh'te mada Nihon ittei no mono ni utsuranai jisets' de arimas' kara, korera wa mirai ni wa nani to ka keizai no ittei no hōhō ni motozuite¹⁵ kaisei serareru koto to kangaeraremas'. chotto mōseba, Nihonjin no obi wo ichi-nen go-yen¹⁶ zuts' hitori ni kakaru to sureba¹⁷, genkon no Nihonjin go-sen-man-nin ni tai sh'te¹⁸ ni-oku-man¹⁹ no kane ga iru wake des' kara, kore wo hai sh'ta bakari de mo²⁰ hotondo Nihon no ichi-nen-kan no sainyū ni atarimas'.²¹

ijō wa goku tairyaku no o hanashi de arimash'te koto ni watakushi wa kono fukisoku no Nihon kairyō-jidai ni seichō sh'ta no des' kara, tada aramashi no o hanashi sh'ka²² deki-masen'. kore de go men wo kōmurimas'.

of the clothes. — ¹⁸ "making a compromise, they are made in such a way that they are fit for toiling." — ¹⁴ "their own" = Japanese things, "and things of civilisation" = of civilised countries. — ¹⁵ basing or on the basis of; *nani to ka* belongs to *kaisei serareru*. — ¹⁶ in one year five yen for each person. — ¹⁷ *to suru* to think. — ¹⁸ "against" = for 50 millions of Japanese. — ¹⁹ 200 millions. — ²⁰ by the mere abolishing of this. — ²¹ "equals the income of one year of Japan." — ²² I could only tell you roughly.

17. Exercise.

If we don't shut the slides, the light will probably go out. — Then shut them, please! I wish I could read Japanese newspapers! — What if you would go for awhile into the garden until dinner is ready? When I was in this remote place, I did nothing but hunt (*kari wo suru*) and row. I like going hunting myself, but as in this neighbourhood there are neither animals (*kemono*) nor birds, where had I best go? You said (*ossharu*) you wished to go to Hokkaidō next month (*raigets'*); but as there are plenty of bears as well as other animals, you can hunt to your heart's content (*o kokoro shidai ni*), if you only get a shooting licence (*jūryōmenkyo wo ukeru*). Must I get a shooting licence? If you don't get a licence (*menkyo*), you cannot hunt. Where must I apply to for a licence (where if I apply [*tanomu*] can a licence be got [can be got *ukerareru*])? In (*de wa*) Tōkyō it is to the Metropolitan Police Board (*keishichō*), but it will be good to apply as soon as possible. When do you wish to start? I wish to start directly when my business is finished. I will go from here to the post-office to buy some stamps (*inshi*); what if you go with me? All right, and (*sōsh'te*) from there we can go to some restaurant to take supper. What ought I to say (what if I say is good)?

Dialogue (continuation).

- oji. *sō, meshi ga ima sunda kara, sugu dekakeyō de wa nai ka?* Well, having done eating now, won't we go at once?
- A. *sugu to o tomo wo itashimashō. oba san, go chisō ni narimash'te arigatō gozaimas'. tadaima kara dekakemas'.* We will go with you directly. Aunt, thanks for the entertainment. We will go now.
- B. *komban wa taihen go han wo itadakimash'te arigatō zonjimas'.* My best thanks for the kind entertainment.
- oba. *dō itashimash'te. sore de wa mina sama go yukai ni kembuts' sh'te o kaeri nasaimase! toki ni, mōshi¹, o kaeri wa nan'-ji ni narimashō ka?* Don't mention it. Then I wish you much pleasure in seeing the sights. Come back well. By the by, pray, when will you be back?
- oji. *taigai jū-ichi-ji jibun ni wa kaeru tsumori de aru.* I expect to come back at about eleven o'clock.
- oba. *sō des' ka? A. san to B. san wa mata o yori des' ka? sore to mo o taku no hō ni o kaeri ni narimas' ka? jikan ga osoku narimasureba, watakushi no hō ni o tomari ni natte mo yoroshiū gozaimas' yo.* So? Will you call again, Mr. A. and Mr. B.? Or will you return to your houses? If it should be late, you might as well pass the night with us.
- A. *arigatō zonjimas'. taigai osoku mo jū-ichi-ji jibun ni wa kembuts' wo owarimas' kara, sore kara sugu ni watakushi no uchi ni kaerimashō. sono tochū de yomise² wo hiyakash'te³ ikimas' no wa ikkyō de arimas' kara.* Thanks. As we will finish our sight-seeing at latest at eleven, we will return home then directly, because looking at the night-shops on our way is one more pleasure.
- oba. *ā, sō des' ka! sore de wa kinjits' yukkuri mata oide nasaimase! sayō nara.* Indeed! Then come again soon at your leisure. Good-bye!
- A., B. *sayō nara.* Good-bye!
- A. *toki ni, oji san, ima wa nan-ji deshō ka?* Well, uncle, what is the time now?

¹ *mōshi*, Interjection, derived from *mōs'* to say: pray. —

² *yomise* stalls pitched in the streets on festivals and being open for sale all night. — ³ *hiyakas'* to look at things in shops without buying.

oji. *ō, mō roku-ji jū-go-fun
sugita yo, isoide ikanak'-
cha ikenai.*

B. *doko de fune wo yatoimashō
ka?*

oji. *m', fune wa Ryōgokubashi
no kiwa ni aru kara,
sore wo yatoō de wa nai
ka?*

B. *sore wa yoroshiū gozaimashō.*

A. *taihen na hitode de, mō Ryō-
gokubashi no ue wa ku-
rumadome no yō des' na.*

oji. *sō to mo. hito ga tak'-
san dereba, kuruma wo to-
menak'cha keganin ga de-
kiru kara ne.*

Oh, it is more than a quarter
past six already; we must
walk fast.

Where shall we hire a boat?

As there are boats by the side
of Ryōgoku bridge, won't we
hire one there?

Very well.

There is a great crowd. Ryō-
gokubridge seems to have
been shut off already for car-
riages.

Of course. As there would be
persons injured; if they would
not stop the carriages when
so many people are about.

Eighteenth Lesson.

112. On the Use of some Verbs.

a) *suru*, "to do" expresses mere action, not the making of some bodily object. (The latter meaning is expressed by *ts'kuru*, *koshiraeru*). It does not therefore correspond to the English verb "to make", except when "to make" does not mean "to manufacture" as, e. g., to make a speech *enzets' wo suru*, to make war *ikusa suru*, to make a journey *tabi wo suru*. In such expressions as *nuimono wo suru* "to do needlework", it means like its English equivalent: to be busy with sewing.

suru is used in numerous expressions especially of Chinese origin, it being a rule that Chinese words cannot be used as Japanese verbs but by the medium of *suru*. Examples:

deiri suru to go out and in
mane wo suru to imitate
furi wo suru to take airs,
to pretend
shigoto wo suru to work
tabi wo suru to travel
kega wo suru to get wounded
bikkuri suru to be frightened
annai suru to guide, to invite
anshin suru to feel at ease

jisats' suru to commit suicide
manzoku suru to be content
taikuts' suru to feel bored
benkyō suru to be industrious
kenka suru to quarrel
shitsumon suru to inquire
sh'taku or *yōi suru* to make
preparations
honyaku suru to translate
shōchi suru to consent.

113. The expressions formed with *suru* are not all of the same nature. Either their substantival component is the complement of *suru*, or the substantival component requires a complement in the Genitive case, or the whole expression requires a complement in the Dative or Accusative case or a verbal complement.

The particle *wo* is not seldom omitted before *suru*, especially in expressions borrowed from the Chinese, more particularly if their meaning is complete without a complement.

Examples: *hito ni shitsumon suru* to ask a person; *hitô ni nani wo shitsumon suru* to ask a person about something; *tabi no sh'taku wo suru* to make preparations for a journey; *minai furi wo suru* to pretend not to see; *sho-mots' wo honyaku suru* to translate a book.

114. With nouns, especially monosyllables, ending in *n*, *suru* is changed into *jiru* and coalesces with the noun so as to form one word with it. The verbs in *jiru* are conjugated according to Class I. With monosyllables not ending in *n*, *suru* coalesces into one word (that is to say, in pronunciation and in the transcription with Roman letters, not in Japanese writing) without changing its form. Examples:

<i>kinjiru</i> to prohibit	<i>omonjiru</i> to esteem, to value
<i>zonjiru</i> to think, to know	(derived from <i>omoi</i> heavy)
<i>anjiru</i> to be anxious	<i>sassuru</i> to guess, to sympathise
<i>karonjiru</i> to think lightly of	<i>tassuru</i> to attain
(derived from <i>karui</i> light)	(<i>ni</i>) <i>kessuru</i> to decide (for)
	<i>bassuru</i> to punish.

115. In other cases *suru* is used as a neuter verb expressing that something (the subject *ga*) manifests itself.

Examples: *oto ga suru* there is a noise (a noise is audible); *aji ga suru* to have a certain taste; *nioi ga suru* to smell (intr.); *zutsu ga suru* to have a headache; *inabikari ga suru* it lightens; *kokoromochi ga suru* to have a feeling.

116. *to suru* following the Future of a verb means "to be about to"; *to* or *ni suru* after a noun or adjective means "to consider as" (= *to omou*); *ni suru* after a noun means also "to make something (of) something" (to change into, to use as), "to put off to", "to decide for".

Note the following expressions formed with *suru*: *ni sh'te wa* (e. g. *kodomo ni sh'te wa*) "as for" (e. g. as for a child); *dō sh'te* "how?" *dō sh'te mo* (with a negative) "by no means"; *dō sh'ta mon' da* "what's the meaning of that"! *sōsh'te*, *sō suru to*, *sō sh'tara*, *sō sh'ta tokoro ga* (at the head of a sentence) "then", "thereupon".

On *suru* used as Attribute or Predicate cf. Less. 24, 145 b), 146; on *suru* with onomatopes Less. 34, 193.

That in polite speech *suru* is replaced by *itas'* (for the 1st and 3rd persons) and by *nasaru* (for the 2nd and 3rd persons) has been mentioned already in Less. 3, 24; cf. also Less. 19, 122.

Examples: *nani ka anata ni shitsumon suru koto ga arimas'*. There is something I wish to ask you. — *neta furi wo shimash'ta*. He pretended to sleep. — *watashi wo minai furi wo suru yō ni miemas'*. He seems to pretend not to see me. — *karas' wa u no mane wo sh'te uwo wo torō to omotta ga, uyogu koto ga dekinak'te oboreshinimash'ta*. The crow was about to imitate the cormorant and catch fish; but not being able to swim, it was drowned. — *kyō iroiro no yōtashi wo shiyō to omoimas'*. To-day I am about to do several commissions. — *konogoro Odawara made no tets'dō wo kaigyō shimash'ta*. At present they have opened the traffic of the railway as far as Odawara. — *myōnichi dekakeru kara, komban tabi no sh'taku wo shinakereba narimasen'*. As I shall depart to-morrow, I must make preparations for the journey to-night. — *nimots' no shimats' wo sh'ta ka?* Have you finished all about the luggage? — *kyō taihen asane wo shimash'ta*. I have slept very long this morning. — *kisha ga sugu tōchaku shimas' kara, oriru yōi wo suru ga ii*. As the train will arrive soon, we ought to prepare for getting out. — *yonaka ni nani ka oto ga shimash'ta kara, me ga samemash'ta*. As about midnight a noise was audible, I awoke. — *kono sakana ga kusatta aji ga shimas'*. This fish has a taste as if it were not fresh (spoiled). — *kyō wa taihen ni zutsū ga sh'te imas'*. I have a terrible headache to-day. — *inabikari ya suru toki ni wa takai ki no soba ni tatte wa arimasen'*. When it lightens, you must not stand near a high tree. — *kono shina ga yasui ga, waruk'te nagamochi ga shimasumai*. This article is cheap, but it is so bad that it will not last long. — *ueki wo tak'san mita uchi de are ni shiyō ka kore ni shiyō ka to kangaemash'ta ga, tsui ni nan' ni mo kaimasen' desh'ta*. Seeing many plants, I thought to decide for this or that; but finally I bought none at all. —

mus'ko no yome wo torō to omotte are kore tak'san mimash'ta ga, tsui ni kono ko ni shimash'ta. I thought to take a wife for my son, and saw many, this girl and that girl, but finally I decided on this child.

117. b) *oku*, "to place", "to put", often follows the Subordinative form of other verbs in the sense of "to be settled or done", "to leave it as it is". This meaning cannot often be rendered in English.

Examples: *yakusoku sh'te oku* to make an agreement; *itte oku* to leave word; *shimatte oku* to put away; *kakits'kete oku* to write down; *atsuraete oku* to give a commission; *katte oku* to make a bargain; *sono mama ni sh'te oku* to leave it as it is, to leave it alone; *sezu ni oku* to leave undone.

118. c) *shimau*, "to finish", "to put away", after the Subordinative form of other verbs either denotes the achievement of the action expressed by the Subordinative, or that something has been done at last, corresponding to the English "to end by doing". In many cases, however, it is used merely habitually to round off the sentence.

119. d) *kuru*, "to come", after the Subordinative of other verbs often corresponds to the English verb "to come" followed by an adverb or preposition or a Present Participle to express in what way coming takes place.

Examples: *dete kuru* to come out; *kaette kuru* to come back; *haitte kuru* to come in; *tonde kuru* to come flying; *nagarete kuru* to come swimming; *aruite kuru* to come walking.

In other cases *kuru* denotes the beginning of the action expressed by the Subordinative, thus:

futte kuru to begin to rain; *hara ga hette kuru* to begin to feel, or to get, hungry; *hara ga tatte kuru* to fly into a rage; *okotte kuru* to get angry.

Very often *kuru* after the Subordinative denotes that a person going out to do something comes back after it, or that a person comes after having done something, or brings somebody or something. Thus:

katte kuru to buy (and come); *tsurete kuru* (to lead and come) to bring (somebody) with; *motte kuru* to bring (something).

Examples: *asu made ni kono kimono wo sh'tatete okimas'*. I shall have the suit ready by to-morrow. — *kono tsugi made yoku yonde okimashō*. I will read much until next time. — *to wo shimete okina*. Leave the door shut! — *daikon wo shio ni ts'kete oita ka?* Have you laid the turnips into salt? — *ano akindo ye cha wo ikkin yokos' yō ni atsurate okimash'ta*. I have ordered at that merchant's to send here a pound of tea. — *Noda san ga o uchi ni irasshaimasen' desh'ta kara, o kaeri ni naru to, sugu koko ye oide kudasai to sō itte okimash'ta*. Mr. Noda not being at home, I left word that he might kindly come here as soon as he comes back. — *mō osoku narimash'ta kara, kore made ni sh'te okimashō*. As it has got late already, we will let the matter rest. — *mō asameshi wo tabete shimaimash'ta*. I have done breakfasting already. — *kono kimono no iro ga mattaku samete shimaimash'ta*. The colour of this dress has entirely faded. — *Matsukawa san ga Tōkyō ni tōchaku sh'ta toki ni, ototsan ga mohaya naku natte shimaimash'ta*. When Mr. Matsukawa arrived at Tōkyō, his father had died already. — *kawakami kara ōkii momo ga hitots' nagarete kimash'ta*. A large peach came swimming down the river. — *sugu kaette kimas' kara, chotto o machi nasai*. As I shall soon come back, please wait a moment. — *to wo akete miru to, nezumi wo kuwaete ita neko ga haitte kita*. When I opened the door, I saw a cat coming in holding a rat in her mouth. — *kono kotoba wo iidasu ya ina ya, hijō ni okotte kimash'ta*. Scarcely had I uttered this word when he got extremely angry. — *dōmo ame ga futte kimash'ta*. Indeed, it has begun to rain. — *asa kara mono wo tabezu ni aruite otta kara, daibu hara ga hette kimash'ta*. Having been walking about without eating anything since the morning, I have got very hungry.

Words.

shōjō an orang-outang
ryōshi a hunter
kufū a plan
hakarigoto a stratagem
kame a jug
umibe sea-shore
nioi smell
tsumori intention
chigai difference; *ni* — *nai*
 nothing but
kinjo a near place, near
hishaku a ladle
sashits'kae hindrance
ryōken thought
o shimai end; — *ni suru* to put
 an end to

makura a pillow
yoi intoxication
rikō (na) shrewd
umai tasty
kangaedas' to contrive
tats' to pass (as time)
kagu to scent
nomareru to be able to drink
shōchi suru to know
torareru to be caught
yos' to leave alone
hōridas' to throw away
hikkakeru to drink
mawaru to turn round; *yoi ga*
 — to be drunk
iketorareru to be caught alive

futo on a sudden
ukats' ni carelessly
magomago sh'te bewildered
itsu made how long; — *mo*
 however long
sono uchi ni in the meantime
tsui tsui at last

sa indeed
mama yo! leave it as it is!
gorori to stretched out
shimeta! at last!
tōtō at last [face
nikoniko kao de with a smiling
shikashi nagara however.

18. Reading Lesson.

Shōjō to sake.

mukashi hitori no ryōshi ga shōjō wo toritai to omotte iroiro kangaemash'ta ga, shōjō wa nakanaka rikō de gozaimas' kara, hotondo sono kufū ni¹ komatte orimash'ta ga, futo ha-karigoto wo kangaedash'te sake wo kame ni irete umibe ni okimash'ta.

suru to shōjō wa sake wo konomu mono de gozaimas' kara, sake no nioi wo kaide sake no soba ye kuru wa kimash'ta² ga, shōjō no omou ni wa: «kore wa ore wo toru tsumori ni chigai nai kara, ukats' ni wa kono sake wa no-marenai» — to kokoro ni shōchi sh'te i³ nagara, sake no kinjo de magomago sh'te kangaete orimash'ta keredomo, itsu made tatte mo⁴ hito ga konai kara, mata shōjō no omou ni wa: «hito no konai uchi⁵ ippai gurai wa⁶ nonde mo yokarō» — to kangaete hishaku wo totte ippai nonde miru to⁷, nakanaka umai. shikashi nagara sono uchi ni: «hito ga kuru to torareru kara, mō yosō» — to, hishaku wo hōridash'te mite ite mo hito no kuru yōsu mo nai tokoro⁸ kara, mata omou ni wa: «mō ippai gurai nonde mo sashits'kae nakarō» — to iu ryōken de mata ippai hikkaketa ga, mata hito ga konai kara, «mō ippai wa yokarō; kore de o shimai ni shiyō» — to omoi nagara, tsui tsui kame no sake wo nokorazu nonde shimaui to⁷, sā yoi ga mawatte kite dō suru koto mo dekinai yō ni natta⁹ kara, «ē, mama yo, dō naru ka?» — to, sake no kame wo makura ni sh'te gorori to nete iru to⁷, ano ryōshi wa «shimeta!» — to, nikoniko kao de yatte kite tōtō iketora-remash'ta.

¹ as to. — ² Less. 16,99. — ³ stem of *iru*. to be. — ⁴ however long it lasted (however much time passed away). — ⁵ as long as nobody comes. — ⁶ *wa* emphatical for *wo*: as to one glass, I may drink it. — ⁷ when. — ⁸ as it did not look (*yōsu*) as if anybody would come. — ⁹ "as it has become so that I cannot, in whatever way I may do", as I have become unable to do anything.

18. Exercise.

The weather having got cloudy and looking as if it were going to rain soon, go back home quickly and bring an umbrella. I have brought the umbrella. Having already finished

eating, I shall leave. At what bank (*ginkō*) shall I deposit the money I have saved (*tameru*)? I had made an agreement to go with a friend; but as he did not come although I have been waiting a long time (*dō sh'te . . . mo*), I at last went alone. As I have been working much to-day, I have got pretty tired. As it is the first time you have come here, I will guide you. As your parents are in good health (*go sōken*), please comfort yourself! As often as (*tabi ni*) these two children play together (*asobiau*), they begin (*shiha-jimeru*) to quarrel at once. Is that not a strange (*hen na*) noise there? That is the fire-bell (*hanshō*). I fear a fire has broken out (*kaji ga deru*) in this neighbourhood. In these mountains there are many deer (*sh'ka*); but as it is "a place where living creatures are forbidden to be killed" (*sesshō kindan no basho*), killing is forbidden. You must not unreasonably (*muri ni*) think lightly of men. I think I have already worked enough to-day. The rest (*nokori*) I'll leave till to-morrow. As mother will be anxious if I don't return home quickly, I'll take leave now. There are nice things in this shop; but having no money about me, I will give up (*yoshi no suru*) buying and only have a look at the things.

Dialogue (continuation).

- | | |
|--|---|
| <i>oji.</i> <i>omae no fune wa aite oru d'arō ne!</i> | Your boat is not engaged, is it? |
| <i>sendō.</i> <i>hai, sayō de gozaimas'. hayaku o meshi kudasai! ima shibaraku tachimas'¹ to, fune wa issō mo nai yō ni kararete² shimaimas' kara.</i> | No, it is not. Please get in quickly, for after a while the boats will all be hired, so that there will not be one to be had. |
| <i>oji.</i> <i>shikashi ikura de kas' no ka?</i> | But at how much do you let it? |
| <i>sendō.</i> <i>nedan wa kimatte orimas'. ichi-jikan ga gojissen de gozaimas'.</i> | The price is fixed; one hour for fifty sen. |
| <i>oji.</i> <i>yoshi. sore de wa san-jikan hodo kariyō.³</i> | All right. Then I'll hire it for three hours. |
| <i>sendō.</i> <i>yoroshiū gozaimas'. dochira no hō ni kogimashō ka?</i> | All right, sir. Where am I to row? |
| <i>oji.</i> <i>hajime ni shimo no hashi made koide sore kara Azumabashi made nobori, sono aida kembuts' sureba tak'san da.</i> | First row to the lower bridge, then go up as far as Azumabridge. If we look around us during this time, it will be enough. |

¹ when a short time passes now. — ² *karareru* Passive of *karu* to be hired. *issō* (from *its'* one, and *sō* Numerative for ships) one ship. — ³ *kariru* = *karu*.

B. *A. kun, mukō no fune no ue de taihen onna no sawaide oru no wa nan' d'arō ne.*

A. *are wa geisha no kembuts' rashiku mieru. odottari mawattari suru ambai ga shirōto no yō ni mienai kara.*

B. *komban wa nan-ji kara hanabi no uchiage to shikakemono⁴ wa hajimaru d'arō ka ne.*

A. *m', otts'ke hajimaru d'arō. sono basho wa mukō no kawagishi no ryōriya no niwa ni mōkerareta to iu koto wo kiita. ō, mi tamae! shikakemono ga hajimatta yō da.*

B. *ā sō da ne. taihen na hito ga ano hō ni oshikakete yuku yō ni mieru ne.*

A. *sore wa kitto ima hanabi wo kembuts' ni yuku no d'arō yo. sore mi tamae! ima fujidana⁵ ga deta yo. ano iro no ambai wa jissai no mono to mattaku chigawanai ne. daibun hanabi wa shimpo sh'ta ne. ō, mata yoko no hō de taihō no uchiai ga hajimatta yo. ā, ōki na oto de, nakanaka isamash'ku, kore mo mata hontō na sensō mo kō aru d'arō to omowareru ne.*

⁴ *fuji* Glycinia chinensis; the imitation of a glycinia trained on trellis-work has gone up.

Mr. A., what may that be — that lot of women making such a fuss on the boat opposite?

That looks like a party of geishas. The manner in which they dance and turn round does not look like that of inexperienced persons.

At what o'clock to-night will the display of the fireworks and mechanical figures begin?

It will begin presently. As to the place, I have heard it is arranged in the garden of the restaurant on the opposite bank. Oh, look! the fire-figures seem to have begun.

Oh, indeed! Lots of people seem to rush in that direction.

They are no doubt going now to look at the fireworks. Look there! There a glycinia-trellis-work has gone up now. The appearance of those colours is not at all different from real ones. Fireworks have made great progress. Oh, again, in that oblique direction the explosive charges have begun. There is a great noise, very valiant, so it must be in real war, I think.

Nineteenth Lesson.

Polite Verbs. The use of the polite verbs *nasaru*, *kudasaru* and *kureru*, *itas'* and *gozaru* has been spoken of already in Less. 3, the verb *irassharu* instead of *iru* in Less. 14, 90, the polite periphrase by means of *de gozaru*

and *ni naru* and *oide* in Less. 15,97. Here follow the other polite verbs, which of course all take the suffix *mas'*.

I. Polite Auxiliary Verbs.

120. a) *morau*, "to receive", after the Subordinative of other verbs means that the 1st (or some 3rd) person receives as it were the action of the 2nd (or 3rd) person expressed by the Subordinative — that is, that the action is done in his favour or obtained by entreaty. It often corresponds to the English idiom "to have something done to one". Frequently *morau* is used in the Desiderative Form.

Examples: *oshiete morau* to receive somebody's teaching, to be taught; *yonde morau* to have read to one (or, if *yonde* is derived from *yobu*, to have somebody called for one); *koshiraete morau* to have made for one; *misete morau* to have shown to one; *kash'te morau* to have lent to one.

121. b) *itadaku* and its Chinese equivalent *chōdai itas'* ("to put on the head" =) "to receive", (because the Japanese when thanking for a present raise it to the forehead) are used in the same way as *morau*, with the only difference that they are much politer.

122. c) *mōs'*, "to do", after the stem of other verbs, which then must be preceded by *o*, denotes the action of the 1st (or 3rd) person with regard to the 2nd (or 3rd).

Examples: *o tanomi mōshimas'* I beg you; *o watashi mōshimas'* I hand over to you; *o mairi mōshimas'* I shall come or go.

123. d) *ageru* "to raise", after the Subordinative of other verbs denotes that the action of the 1st (or 3rd) person is done in favour of or for the sake of the 2nd (or 3rd).

Examples: *oshiete agemas'* I shall teach you; *katte agemas'* I shall buy for you; *kaite agemas'* I shall write for you.

Note. — The above verbs are also used independently: *morau*, *itadaku*, *chōdai itas'* (to receive) and *ageru* (to give to a superior) with an object in the Accusative; *mōs'* used independently of the 1st and 3rd persons means "to say".

II. Polite Independent Verbs.

124. a) Verbs and expressions denoting the action of the 1st person with regard to the 2nd, or also that of the 3rd person with regard to the 2nd or to some other 3rd person.

agaru (to rise) to go or come to somebody's house, to go to see one.

o me ni kakeru or *o me ni ireru* or *goran ni ireru* to show (more lit., I present to your eyes).

o me ni kakaru to see or meet (more lit., I come before your eyes).

haiken itas' (lit., to prostrate oneself and look) to look (at something belonging to or held by the 2nd person).

haishaku itas' (lit., to prostrate oneself and borrow) to borrow (something from the 2nd person).

uketamawaru to hear.

125. b) Verbs denoting the action of the 2nd (or 3rd) person.

agaru or *meshiagaru* to eat, to drink, to smoke.

mes' to eat, to drink, to put on (clothes), to ride, to go (as on board ship, etc.).

ossharu to say.

asobas' to be pleased to do.

Examples: *asu kite moraitai*. I wish you to come to-morrow. — *ima sugu itte moraitai*. I wish you to go now at once. — *kono hon wo kash'te moraitai*. I wish you to lend me this book. — *sakate wo moraitai*. I wish to get a tip. — *kirei na ōgi wo hitots' kaitai; iroiro no moyō wo misete moraitai*. I should like to buy a nice fan; I wish you to show me several patterns. — *tegami wo ittsū kaite itadakitō gozaimas'*. — *sugu kaite agemas'*. I wish you kindly to write a letter for me. — I shall write it for you at once. — *dōka anata no o shashin wo itadakitō zonjimas'*. I should like to receive your photograph. — *myōnichi itadaki ni agarimas'*. I shall come to your house to-morrow to receive it. — *anata wa dare ni Nihongo wo oshiete moraimash'ta ka?* or *oshiete o morai nasaimash'ta ka?* By whom have you been taught Japanese? — *o cha wo ippai meshiagare!* — *arigatō, katte ni chōdai itashimas'*. Take a cup of tea, please. — Thanks, I shall take one without restraint. — *koko ni nashi no moratta no ga arimas' ga, anata agarimas' nara, muite agemashō*. Here are some pears I received; if you eat them, I shall pare them for you. — *akari wo ts'kete agemas'*. I shall light

up for you (or I shall light you). — *komban o taku ye agari mōshimas'*. This evening I shall come to your house. — *chōdo kono kakemono wo haiken itashimash'ta ga, makoto ni kekkō de gozaimas'*. I have just looked at these hanging scrolls, they are really splendid. — *hajimete o me ni kakarimash'ta*. It is the first time I have the honour of seeing you. — *konaida haishaku itashimash'ta o jibiki wa ima o kaeshi mōshimas'*. I give you back the dictionary now I borrowed from you the other day. — *anata no osshatta tōri de gozaimas'*. It is as you have said. — *iroiro no mezurashii mono wo ukemash'ta ga, anata no oboshimeshi nara, o me ni kakemashō*. I have received several kinds of strange things; if it pleases you, I shall show them to you. — *mohaya o yu ni o meshi ni narimas' nara, suyu sh'taku wo itashimashō*. If you will take a bath already, I shall make preparations at once. — *o kyaku wo kochira ye o* age mōse!* Lead the guest this way! — *o nasake chōdai*. I beg for alms.

Words.

<i>sakura</i> a cherry-tree	<i>mibun</i> condition in life; — <i>sōō</i>
<i>ō</i> a king	<i>no</i> in conformity with one's
<i>sue</i> end	position
<i>kkō</i> weather	<i>ogori</i> luxury; — <i>wo suru</i> to
<i>haru</i> spring	revel
<i>sampo</i> a walk	<i>nagayazumai</i> an inhabitant of
<i>jiki</i> right time	a "long-house" (lodgings let
<i>rōyō</i> old and young	out to poor families)
<i>danjo</i> men and women	<i>kurō</i> trouble, pains
<i>hanami</i> viewing the flowers,	<i>nenjū</i> the whole year
excursion for seeing the	<i>ha</i> a leaf (of a tree)
flowers	<i>mi</i> a fruit
<i>zenzan</i> the whole mountain	<i>uta</i> a Japanese poem; — <i>ni yomu</i>
<i>hayashi</i> a wood	to make the subject of a Ja-
<i>mankai</i> full bloom	panese poem
<i>kumo</i> a cloud	<i>shi</i> a Chinese poem; — <i>ni</i>
<i>tonner'</i> a tunnel	<i>ts'kuru</i> to make the subject
<i>kinjo no hito</i> a neighbour	of a Chinese poem
<i>dōryō</i> a colleague	<i>asahi</i> the rising sun
<i>ōzei hito</i> many persons	<i>migoto</i> beautiful
<i>ichi-nichi</i> the whole day	<i>nadakai</i> famous
<i>shogakkō</i> all schools	<i>masshiro na</i> perfectly white,
<i>undōkai</i> a picnic-party	pure white
<i>jisets'</i> time	<i>hitotōri</i> ordinary
<i>nigiyakasa</i> bustle	<i>binzume no</i> bottled
<i>hyōtan</i> a gourd	<i>sōō no</i> appropriate, fit, proper
<i>higure</i> sunset	<i>futsū no</i> common, usual

* This *o* does not relate to the person addressed (the servant), but to the guest.

iwareru can be named
saku to open (as flowers)
ni kimaru to be limited to
owareru to be covered
sasoiau to call for each other
tsureau to go with each other
ts'kau to employ
ataeru to give
uchisorou to form a party
eramu to choose
yoisugos' to drink to excess
chikazuku to approach
kitaku suru to return home
hiraku to open (intr.)

utagawareru to be apt to be
 mistaken (for)
naru to bear (as fruit)
juku (suru) to grow ripe
yomu to read
terasareru to be shone upon
zorozoro to in a long row
tō and so on
omoi omoi ni every one accord-
 ing to his liking
koso (emphatic particle); *sore*
 — precisely this
hajime to sh'te first of all
shosho ni everywhere

omowazu unconsciously.

19. Reading Lesson.

Sakura.

Nihon ni mo hana no shurui wa tak'san arimas' ga, sono uchi de mo sakura wa hana no ō to iwareru hodo de, nakanaka migoto des'. hayai tokoro de wa¹ san-gats' sue², osoi tokoro de wa shi-gats'³ sue ni saki, kikō mo chōdo haru de, atsu-karazu samukarazu⁴ sampo ni wa mottomo yoi jiki des' kara, rōyō danjo zoro-zoro to hanami ni dekakemas'. Nihon de hanami to ieba, mazu sakura no hana wo mi ni yuku koto wo iu ni kimatte iru kurai⁵ des'.

mukashi kara nadakai tokoro wa Yamato no Yoshino-yama⁶ de, zenzan nokorazu sakura de owarete orimas'. Tōkei⁷ de wa Ueno⁸ Mukōjima⁹ Koganei¹⁰ Asukayama¹¹ tō wo hajime to sh'te shosho ni sakura no hayashi ga arimas'. mankai no toki wa tōku kara mireba, maru de masshiro na kumo no yō ni, chikaku ni yukeba, hana de dekita tonner' no yō des'. hanami wa tonari¹² kinjo no hito wo sasoiattari mata wa dōryō tsureattari mata ōzei hito wo ts'kau tokoro¹³ de wa

¹ "at the early place" = those which blossom early. — ² at the end of the 3rd month. — ³ at the end of the 4th month. — ⁴ neither hot nor cold. — ⁵ "it is so that it is limited to meaning the going to see . . ." — that is, the expression *hanami* is exclusively used with regard to the seeing of cherry-blossoms. — ⁶ Mount Yoshino in the old province of Yamato, in central Japan. — ⁷ the same as Tōkyō. — ⁸ name of a public park in Tōkyō. — ⁹ on the Sumidagawa. — ¹⁰ near Tōkyō. In 1735 the shōgun Yoshimune had 10,000 young cherry-trees brought from Yoshino and Hitachi and planted there. — ¹¹ near Ōji, in the environs of Tōkyō. — ¹² *tonari no hito* means the two neighbours on the right and left side of a person's house, *kinjo no hito*, means neighbours in a larger sense of the word. — ¹³ where they employ many persons (where many persons are employed).

ichi-nichi no yasumi wo ataete uchisorotte deketari mata shogakkō no undōkai nado mo ōku wa sakura no jisets' wo eramimas' kara, mankai no toki no nigiyakasa wa hitotōri de wa arimasen'.

taitei no hito wa hyōtan mata wa binzume no sake wo motte yuki, hana no sh'ta de sakamori wo sh'te omowazu yoisugos' mono mo arimas'. yagate higure ni chikazukeba, omoi omoi ni kinjo no ryōriya ye agari, sore sore mibun sōō no ogori wo sh'te kitaku suru fūshū de, tsumari nagayazumai no mono made mo hanami no toki ni nenjū no kurō wo nagusameru hodo des'. futsū no sakura wa ha ga mada s'koshi mo denai uchi ni hirakimas' kara, mattaku masshiro de, mankai no toki wa sore koso maru de kumo ka yuki ka to utagawareru hodo des'. shikashi Yoroppa chihō no sakura no yō na mi wa narimasen'. tada chiisai mi de, juku yō ni wa narimasen'. mukashi kara sakura wo uta ni yomi, shi ni ts'kuru koto wa tak'san de, naka ni mo Motoori¹⁴ no uta wa Nihonjin no kokoro wa asahi ni terasarete iru sakura no yō de aru koto wo itta mono de¹⁵, nadakai uta de arimas'.

¹⁴ Motoori Norinaga (1730—1810) a famous philologist and archæologist. The poem mentioned above has the following wording:

*Shikishima no Yamatogokoro wo hito towaba
asahi ni niou yamazakurabana.*

Shikishima is a poetical epithet of *Yamato* (Japan). "If a person asks about the Japanese people's mind: like the blossoms of the mountain-cherry giving forth their odour in the morningsun." — ¹⁵ *naka ni mo . . . itta mono de* among them there is also the poem of Motoori, which says that . . . , and it is a famous poem.

19. Exercise.

I wish to have this letter quickly put into the letter-box (*yūbinbako*). I beg your pardon, but I wish to have the passages (*tokoro*) of this newspaper which I do not understand explained (*tokiakas'*) to me. Smoke a cigar (*tabako ippon*). Then I will receive one (*ippon*). I have heard you had caught cold, and (but) having (as I have) come to your neighbourhood, I have called for a moment. I take leave now, but one of these days I shall see you again. The teacher by whom I have been taught Japanese till now has gone abroad; do you not know another good teacher? I wish to have a bath prepared soon. Well (*hai*), I shall get it ready for you at once. The corridor being dark, light the visitor! That is a splendid watch (*tokei*) of yours. I should like to see it a moment. If you have time, I should like to show you these photographs (*shashin*). I give you back (*kaes'*) the umbrella now which I borrowed from you yesterday.

As my master said he would soon come back, please step in and wait a moment.

Dialogue (continuation).

- | | |
|--|---|
| <p><i>oji.</i> <i>sendō, fune wo mā s'koshi mukō no hō ni koide hanabi ga yoku mieru tokoro ni tomete oke!</i></p> | <p>Boatman, row the boat a little farther to the opposite side, and stop where the fireworks can be seen well.</p> |
| <p><i>sendō.</i> <i>kashikomarimash'ta.</i></p> | <p>All right, sir.</p> |
| <p><i>oji.</i> <i>hayaku koganak'cha hoka no fune ga basho wo totte shimau ja nai ka?</i></p> | <p>If you don't row fast, won't other boats take away the place, after all?</p> |
| <p><i>sendō.</i> <i>ē, yoroshiū gozaimas'. yoku kentō wo ts'kete umai tokoro ni fune wo tomemashō.</i></p> | <p>All right, I shall pay attention to the point and stop the boat at a favorable place.</p> |
| <p><i>oji.</i> <i>ā, mukō no fune ni mo ōzei no hito ga sake wo nonde taihen yōki ni sawaide oru yō da ga, tabun aru kaisha no sōkembuts' d'arō.</i></p> | <p>Oh, on the boat yonder many people seem to drink <i>sake</i> and be very merry; it is probably the excursion of some company.</p> |
| <p><i>sendō.</i> <i>sō de arimas'. are wa kamiseizōkaisha no kembuts' de arimas'.</i></p> | <p>Indeed, it is the excursion of the Paper Manufacturing Society.</p> |
| <p><i>oji.</i> <i>itsu mo kawabiraki wa hanabi yara machi no kazari wo miru yori wa kembuts'nin no kokkei wo miru hō ga yoppodo omoshiroi ne.</i></p> | <p>At the Opening of the river it is always much more interesting to see the spectators making jokes than the fireworks and the decoration of the streets.</p> |
| <p><i>sendō.</i> <i>go mottomo de arimas'. shiki no hanami de mo ōse no tōri hana wo miru yori mo kembuts'nin wo miru hō ga omoshirō gozaimas'.</i></p> | <p>There you are right. Also at the flower-shows of the four seasons it is, as you say, more interesting to see the spectators than the flowers.</p> |
| <p><i>oji.</i> <i>sō to mo. kembuts'nin ga kao wo edottari kimyō na minari wo sh'te sawaidari suru no wo miru no wa nani yori omoshiroi ne. shikashi A. yara B. kun yara ningen wo miru yori wa hanabi wo mitari yomise wo hiyakash'tari suru hō ga omoshirō d'arō ne.</i></p> | <p>Quite so. To see how the spectators have painted their faces, how strangely they are dressed, and how they are making fun, is extremely interesting. But for Mr. A. and Mr. B. it will probably be more interesting to see the fireworks and visit the night-shops than to see the people.</p> |

B. *sō des'. watakushidomo wa hito ga sawagu no wo miru yori wa sono hoka no mono wo kembuts' suru hō ga ossharu tōri ni omoshirō gozaimas'.*

So it is. We think it more interesting, as you say, to see other things than how people are turbulent.

A. *watakushi mo sō des' ga, nats' atsui no ni yūsuzumi no tame ni kō iu ambai ni fune ni notte ōku no-hito to kawa no naka wo kami shimo ni kogimawaru no wa nani yori mo yukai des'.*

And so I think, too; but there is nothing more amusing than in the summer heat to go out in the evening in order to cool oneself in a boat like now, and row up and down the river together with many people.

oji. *ō, mina no tanoshimu tokoro mo tabun wa sō d'arō to omowareru. ittai kawabiraki to iu mono wa nats' no ichiban atsui hi wo erande kawa no naka de asobu koto de aru kara ne.*

Oh, this is probably something all find pleasure in, because they have chosen for the Opening of the river just the hottest day of summer, and amuse themselves in the middle of the river.

Twentieth Lesson.

126. **Personal Pronouns** (properly speaking: nouns standing for what are called Personal Pronouns in other languages) are much less used in Japanese than in English. In general, the person meant must be concluded from the context, and only in cases of special emphasis or antithesis Personal Pronouns cannot be done without. Least in use are the Pronouns of the 3rd person.

The Personal Pronouns take the case-particles and other postpositions like true nouns; when used predicatively, the verb "to be" is expressed by *des'* or its equivalents.

The following list shows the Personal Pronouns most in use, and at the same time by whom employed and towards whom.

127. 1st Person, I.

watakushi (*watak'shi*), less polite *watashi* (vulgar *washi*) — the expression most in use;

boku (servant) — used among good acquaintances, by students, scholars, officers, etc.);
ore, and more so *ora* (= *ore wa*) — vulgar;
kono hō (this side) — towards inferiors;
kochira, kochi (this side) — towards inferiors.

128. 2nd Person, you.

anata, and more polite *anata sama* — the expression most in use;
omae — towards one's own inferiors; in the family, the master of the house so addresses his wife and children;
omae san — more polite than *omae*; in the family the wife addresses so her husband (children address their parents by *anata*);
sensei — towards teachers, scholars, physicians, etc.;
danna san — used by servants in addressing their master, by workmen addressing their employer;
kimi (lord) — the counterpart to *boku*;
kisama — among persons of the working class and among students;
sono hō (that side) — used in law-courts;
sonata, sochira (that side) — towards inferiors.

129. 3rd Person, he, she, it. These are all demonstrative expressions, as:

<i>ano hito</i> that man	<i>ano o jō san</i> that (single)
<i>ano o kata</i> that gentleman	young lady
<i>ano otoko</i> that man	<i>ano o jiisan</i> that old gentleman
<i>ano onna</i> that woman	man
<i>ano fujin</i> that lady	<i>ano o bāsan</i> that old lady
<i>ano ko</i> that child	<i>ano yats', aits'</i> that fellow
<i>ano mus'me</i> that girl	<i>kono yats', koits'</i> this fellow
<i>sono yats', soits'</i> that fellow.	

Additional Remark.

temae I (very modest) and: you (impolite)
danna san in speaking of the 2nd and 3rd persons
sensei in speaking of the 2nd and 3rd persons
heika Your, His, Her Majesty
denka Your, His, Her Highness
kakka Your, His, Her Excellency.

130. The Plural of Personal Pronouns is more frequently used than the Singular. In general usage are:

1st Person, we.

watakushidomo (also used in the Singular "I", and then humbler than *watakushi*)

warera
wareware
bokura
oirā (vulgar).

2nd Person, you.

anata (also used in speaking to one person, and then very polite)
omaegata
omaetachi
omaera
limitachi.

3rd Person, they.

ano hitotachi
ano o katagata
arera (impolite), etc.

131. **Possessive Pronouns** are missing. They are replaced by the Genitive of the Personal Pronoun, as: *watakushi no* my, *anata no* your, *watakushidomo no* our, *ano hito no* his or her, etc.

Additional Remark.—A classical Possessive is *waga*, my own, our own, one's own, own, which is used in such expressions as *waga kuni* my or our country, *waga hai* we, people like us (used by students).

132. The word "self" is expressed as follows:

as Subject	<i>jibun de</i>	{	myself, yourself, himself, herself,
more rarely	<i>jishin de</i>		ourselves, yourselves, themselves
as Possessive	<i>jibun no</i> ,	{	my, your, his, her, our, your,
more rarely	<i>jishin no</i>		their own.

in speaking of or to the 2nd and of the 3rd persons:
go jibun de; *go jibun no*.

Examples: *anata wa ima ginkō ye oide nasaimas' to, watakushi mo nani ka yōji ga arimas' kara, go issō ni mairimashō*. If you go to the bank now, I shall go with you, as I have also some business to do there. — *kimi no ane san wa mō inaka kara kaette kita no ka?* Has your elder sister come back from the country already? — *boku wa kyō imōto wo tsurete Ueno ye sampo sh'ta*. To-day I have taken a walk to Ueno with my younger sister. — *sono hō wa konaida Kyōto kara kite sakuban Tōrikan ni tomatta mono des' ka?* Are you the man who has come from Kyōto the other day and stopped at Tōrikan (name of a hotel) last night? — *Kichibē! temae wa soko ni iru no de wa nai ka?*

saki kara yonde iru no ni, temae ni wa kikoenakatta ka? Kichibē! are you not there? Though I have called before this already, have you not heard, then? — *ore wa ike to itta no ni, naze kisama wa ikanakatta ka?* Having told you to go, why didn't you go? — *sensei, konnichi wa nan' da ka kokoromochi ga yō gozaimasen' kara, keiko wo yamemashō.* Professor, to-day I don't know what is the matter, but I do not feel well; I shall therefore leave off with the lesson. — *anata wa dochira no o kata des' ka? watakushi wa Takayama Gentei no mus'me Kei de gozaimas'.* Of what country are you? I am the daughter of Takayama Gentei, Kei. — *danna san, kore kara sugu ni ichiba ye itte hayaku kaette mairimas'.* Master, I am going now to the market directly and shall soon be back. — *anata wa go jibun de oide ni narimashō ka?* Will you go yourself?

Words.

<i>basha</i> a carriage (drawn by horses)	<i>kaikōba</i> a harbour open to foreign trade, a Treaty Port
<i>jinrikisha</i> a carriage (drawn by men)	<i>Kaikyōshokuminchi</i> the Straits Settlements
<i>kago</i> a sedan-chair	<i>hatsumeisha</i> an inventor
<i>go ishin</i> the restoration of the Emperor's authority in 1867	<i>narawashi</i> fashion; — <i>ni naru</i> to come into fashion
<i>kurumadaiku</i> a cartwright	<i>annaiki</i> a guide-book
<i>michihaba</i> breadth of a street	<i>keiji</i> a placard
<i>hiyō</i> expense; — <i>ga kakaru</i> it is expensive	<i>hommoto</i> an originator
<i>ten</i> point	<i>namari</i> manner of speaking, dialect
<i>mama</i> state, condition; <i>sono</i> — as it is	<i>hoshii</i> desirable
<i>mane</i> imitation	<i>urayamashii</i> enviable
<i>kufū</i> a plan; — <i>wo koras'</i> to ponder over a plan	<i>okashii</i> strange
<i>shatai</i> a carriage-frame	<i>noru</i> to ride; <i>notte iru</i> to be riding
<i>kuruma</i> a carriage	<i>hayaraseru</i> to bring into fashion
<i>yo</i> the world; — <i>ni das'</i> to bring into public	<i>hiku</i> to draw
<i>ō-atari</i> great success	<i>hiromaru</i> to spread
<i>ō-hayari</i> general fashion	<i>sayō sa</i> well, all right
<i>jōge</i> high and low	<i>dōka</i> anyhow
<i>shi-hō</i> (four sides) all sides	<i>ippan ni</i> in general
<i>shakushi</i> a ladle; <i>neko mo</i> — <i>mo</i> Tom and Harry	<i>tachimachi</i> on a sudden
<i>kinnen</i> late years, recently	<i>nomi narazu</i> not only
<i>yushuts'</i> exportation; — <i>suru</i> to export	<i>tabun</i> probably
<i>engan</i> the coast	<i>itsu no ma ni ka</i> some time or other
	<i>chanto</i> correctly
	<i>kaette</i> on the contrary
	<i>sappari</i> entirely.

20. Reading Lesson.

Jinrikisha.

Nihon de wa mukashi wa konnichi aru basha to ka¹ jinrikisha to ka iu¹ mono wa nak'te tada kago bakari desh'ta ga, sayō sa², go ishin s'koshi nochi desh'tarō yo, aru kuru-madaiku ga Seiyōjin no³ notte iru basha wo mite: «kore wa benri na mono da. dōka Nihon ni mo konna mono ga hoshii. shikashi Nihon wa ippan ni michihaba ga semaku, uma mo s'kunai shi, hiyō mo kakaru⁴ kara, dono ten kara mite mo, sugu ni basha wo sono mama Nihon de hayaraseru koto wa muzukashii ga, mireba miru hodo⁵ urayamashii. dōka mane no shiyō wa nakarō ka?»⁶ — to iroiro kufū wo korash'ta sue⁷, basha yori wa shatai wo s'koshi chiisaku shi, uma no kawari ni hito no hiku yō na kuruma⁸ wo ts'kutte yo ni dash'te mita tokoro ga, ō-atari de, tachimachi ō-hayari to nari, hajime wa shinshi to ka shinshō to ka iwareru¹ hito bakari notta mono des' ga, dandan to jōge shi-hō ni hiromari, goran no tōri konnichi de wa neko mo shakushi mo norimas' nomi narazu, kinnen wa gaikoku ye mo yushuts' suru yō ni nari, Shina engan no kaikōba ya Kaikyōshokuminchi hen de mo kore wo miru yō ni narimash'ta. sate sono jinrikisha to iu na wa dare ga ts'keta ka shirimasen' ga, tabun hatsumeisha sono hito de wa nak'te⁹ itsu no ma ni ka ii narawashi ni natta no deshō. sore de konnichi de wa Seiyōjin mo yahari jinrikisha to yonde imas'. mata okashii no wa¹⁰ Kaikyōshokuminchi hen de wa kore wo «rikishō» to itte annaiki ya keiji nado ni chanto kaite aru no des'. hommoto no¹¹ Nihonjin ni wa kaette sappari wakarimasen' ga, mā, kotoba no namari de sonna ni henka sh'ta mono deshō yo.

¹ to ka — to ka iu (*iwareru*) or whatever they may be called. — ² the speaker, after reflecting some time, remembers the time: well, it was . . . — ³ on *no* instead of *ga* cf. Less. 24, 144. — ⁴ and as it is expensive, too. — ⁵ the longer I see it, the more enviable it is. — ⁶ is there no means of imitating it? — ⁷ after. — ⁸ a carriage of such a kind as may be drawn by men. — ⁹ the inventor was not that man. — ¹⁰ what is strange is . . . — ¹¹ explicative Genitive: to the originators, the Japanese, it (the word *rikishō* — that is, rikshaw as the English pronounce it) is quite incomprehensible.

20. Exercise.

Did you ever go with a jinrikisha? Yes, I did; when I was at Hongkong, I often went with one. As I am coming to your neighbourhood to-day, I'll come to your house to call for you. Are these the things you brought with you? Yes, sir, they are the vegetables I bought at the market. Do you know those gentlemen? Yes, that stout (*ōkii*) man is the

Minister of War (*rikugundaijin*), the young man is his younger brother. Shall we not go together? I received a letter to-day which my son has written himself. Look at that fellow! That is a drunkard (*nondakure*) who passes by here every day. As I have not yet seen His Majesty the Emperor (*tennō heika*), I think of going to to-day's review (*kampeishiki*).

Dialogue (continuation).

- B. *ā, kono tokoro kara wa taihen yoku hanabi ga miemas'. sosh'te ima uchiage ga hajimatta yō des'.* Oh, from here the fireworks can be seen very well. And now the letting off seems to have begun.
- A. *oji san, goran nasai! daibun takaku yaage ga agari-mash'ta yo.* Uncle, see! the rocket has gone very high.
- oji. *sō da ne. dono kurai takaku agattarō ka?* Hasn't it? How high may it have gone up?
- B. *sō des' ne. ni-hyaku meter kurai takaku agatta yō ni omowaremas' na. sh'te ima sono ato de agatta no wa hoshitsuri des' ne.* Well, I should think it has gone up as high as 200 meters. And what has gone up after it now is a star-festoon, is it not?
- oji. *sō da. kono hoshitsuri wa yohodo umaku dekita. iro no ambai kara hikaru guai ga hontō no mono no yō da ne. sosh'te nagaku kū ni shizuka ni tomatte oru koto ne.* Yes, it is. This star-festoon was very tastefully made. From the appearance of the colours, even as to how it sparkled, they were like real stars. And how long it was quietly standing in the air!
- B. *sō des'. taihen yoku deki-mash'ta. mata ima agatta no wa rippa na hana des' ne. watakushi wa hanabi no naritachi wo mada yoku shiranai des' ga, nan' de naritats' deshō ka?* Indeed, very well made. And what has gone up now is a beautiful flower. I don't understand well the construction of fireworks; what are they made of?
- oji. *mada shinamono wo minai no ka? taihen tankan na mono da yo. hitokuchi de ieba, oyoso ningen no atama gurai no ōkisa no kamihariko no naka ni kayaku ga haitte oru mono wo kūchū ni uchiageru dake no hanashi de, kono tama ga uchiagerareru to dōji ni michibi wo totte takaku agatte harets' suru mono de, nani mo muzukashii koto wa nai yō da.* Have you not seen those things yet? They are very simple things. To say it briefly, it is only this: that a paper bag about as large as a man's head, with gunpowder put into it, is shot up into the air. At the same time as this ball is shot up, it takes fire by a quick-match, rises high and explodes. There seems nothing difficult at all about them.
- A. *sono tama wa kuda kara uchidas' no des' ka?* Do they shoot that ball out of a tube?

oji. muron. suichoku ni ji no naka ni taterareta tsutsu no naka ni hajime ni kayaku wo irete sono ue ni hanabi no tama wo oite kono kayaku no chikara de uchiageru no da yo. sh'te kono tsutsu wa tsūjō atsui ki no tsutsu de, soto ye take no taga wo kisete aru no da yo.

A. sō des' ka ne. kayaku no chikara de kono tsutsu wa sore de mo harets' wa shinai deshō ka ne.

oji. nāni! hanabi no tama wa karui mono de aru kara, sore wo uchiageru kayaku no ryō wa wazuka de tariru no da kara, sonna kiken wa kessh'te nai.

Of course. First they put gunpowder into a tube placed vertically in the ground, then the ball is put into the tube and shot up by the force of this gunpowder. This tube is generally made of thick wood, with bamboo hoops laid around it outside.

Is it so? For all that, will not that tube burst by the force of the gunpowder?

What! As the ball is light, and a small quantity of gunpowder is enough to shoot it up, there is never such a danger.

Twenty-first Lesson.

133. Demonstrative Pronouns and Demonstrative Adverbs.

kore (subst.)	{ this (here,	sore (subst.)	{ that	are (subst.)	{ that (far
kono (adj.)	{ near the	sono (adj.)	{ (near the	ano (adj.)	{ from the
	{ speaker)		{ person		{ speaker
			{ (spoken to)		{ and the
					{ person
					{ (spoken to)
kō iu (adj.)	{	sō iu (adj.)	{	ā iu (adj.)	{
kō iu yō na „	{ such as	sō iu yō na „	{ such as	ā iu yō na „	{ such as
kono yō na „	{ this	sono yō na „	{ that	ano yō na „	{ that
konna „	{	sonna „	{	anna „	{
kō iu yō ni (adv.)	{ so, in	sō iu yō ni (adv.)	{ so, in	ā iu yō ni (adv.)	{ so, in
kono yō ni „	{ this	sono yō ni „	{ that	ano yō ni „	{ that
konna ni „	{ way,	sonna ni „	{ way,	anna ni „	{ way,
kō, kō sh'te „	{ like this	sō, sō sh'te „	{ like	ā, ā sh'te „	{ like
			{ that		{ that
koko (subst.)	this place,	soko (subst.),	that place,	as'ko (subst.),	that place,
here		there		there	
kochi, kochira (subst.)	this	sochi, sochira (subst.)	that side, there, you	achi, achira (subst.)	that side, there
side, here, I		that side, there, you		that side, there	
konata (subst.)	this side,	sonata (subst.)	that side,	anata (subst.)	that side,
here		there, you		there, you	
kokoera (subst.)	here-	sokoera (subst.)	there-	as'koera (subst.)	there-
abouts		abouts		abouts	

134. *kore, sore, are*, as well as all adjectival Demonstratives, point towards persons and things, and so do the Demonstratives of place when they stand in the Genitive. Politer than *kore, sore, are*, is, however, *kono o kata*, etc. — *kore, sore, are* form the Plural *korera, sorera, arera*.

The substantival forms take all the case-particles and other postpositions.

Examples: *kore no nedan ga ikura (ka)?* What is the price of this? — *koko ga atsui*. It is hot here (lit. this place is hot). — *koko no mise*. The shops of this place. — *koko ni, ye*. At, or to, this place, here or hither. — *koko wo sōji sh'ta ka?* Have you swept here (this place)?

sore and *sono* are also used to refer to something mentioned before — e. g., *kore wa Nihon no fune des' ka?* Is this a Japanese ship? — *hai, sore wa Nihon no jōkisen des'*. Yes, it is a Japanese steamer. — *kono fude wa warui kara, sono kawari ni anata no wo torimashō*. This brush being bad, I will take yours instead of it. — *ano hito wa taisō kanemochi des'*; *sono ie wa hijō ni ōkii*. That man is very rich, his house is uncommonly large.

135. The above remark about the difference between *kono, kore* — *sono, sore* — *ano, are* holds also good for the following adverbial expressions:

<i>achi kochi</i> here and there	<i>sore made</i> up to that, till then
<i>kono uchi ni</i> herein	<i>kore de</i> with this
<i>sono uchi ni</i> therein	<i>sore de</i> with that
<i>sono uchi</i> in the meantime;	<i>sore nara, sonnara</i> if that is
ere long; among them	so; well, then
<i>kono aida, konaida</i> the other	<i>sore de wa</i> that being so; then
day, lately	<i>konnichi</i> to-day; — <i>wa</i> good
<i>sono aida</i> in the meantime,	day!
during that	<i>komban</i> to-night; — <i>wa</i> good
<i>sono toki</i> at that time	evening!
<i>kore kara</i> henceforth; now	<i>konya</i> to-night
<i>sore kara</i> after this, thereupon,	<i>kongets'</i> this month
then	<i>kotoshi</i> this year
<i>kore made</i> up to here, till now	<i>kondo</i> this time
<i>konogoro</i> recently, now a days.	

Examples: *kyō wa atsuk'te tamarimasen'*. *s'koshi kono ki no kage de yasumimashō ka?* It is awfully hot to-day. Shall we rest awhile in the shade of this tree? — *yoroshii. shikashi kono ki ga chiisak'te jūbun na kage ga arimasen' kara, ano ōki na ki made yuku hō ga yō gozaimasen' ka?*

sore wa go mottomo des'. as'ko made ikimashō. All right. But this tree being small, and there not being shade enough, will it not be better to go as far as that large tree there? — There you are right. Let us go there. — *are wa nan' to iu ki des' ka? sore wa kashi no ki des'.* What kind of tree is that? — That is an oak-tree. — *anata wa kore kara sugi ni o uchi ye o kaeri des' ka?* Do you return home now at once? — *ie, kanai ga konaida kanzashi wo ippon kowashimash'ta kara, sono yō na hoka no mono wo kaō to omotte kuru michi de achi kochi aruite mite mo, sōō na mono wo miidasanakatta kara, kondo wa mō ichi-do sagasō to omoimas' ga, kokoera ii mise ga arimasen' ka?* No. My wife has broken a hairpin the other day; I therefore thought to buy another of the same kind; but though I walked up and down on the way here and looked for one, I could not find a suitable one; so I think of looking for one once more now. Is there not a good shop near here? — *kono hen ni wa arimasumai ga, Nihonbashi made oide nasarimas' to, sokoera aru ni sōi arimasen'.* In this part there is none; but if you go as far as Nihonbashi, you will find one near that place. — *arigatō.* *sore nara soko made ikimashō.* Thanks; then I shall go as far as there. — *are wa dare des' ka?* Who is that man? — *are wa tonari no akindo des'.* That is the neighbouring merchant. — *kore wa watashi ga tsurete kita tomodachi no Kido san des'.* This is my friend Kido, whom I brought with me. — *as'ko no hito wa nani wo sh'te imas' ka?* What is that man doing there?

Words.

<i>rekishi</i> history; — <i>jō ni</i> historically	<i>tokushoku</i> peculiarity
<i>tomodachi</i> a friend	<i>heika</i> His or Her Majesty
<i>kisha</i> a train	<i>miyuki</i> travelling of the Emperor or Empress; <i>o — ni</i>
<i>hotori</i> neighbourhood	<i>naru</i> to travel
<i>gogo</i> afternoon	<i>kinen</i> memory
<i>watashi</i> a ferry; — <i>wo koeru</i> to cross over	<i>chin</i> a summer-house, an arbour
<i>konnai</i> difficulty	<i>ippō</i> one side
<i>mura</i> a village	<i>miya</i> a temple (Shintō)
<i>mure</i> a herd, group, clump	<i>hō</i> side
<i>hajimari</i> beginning	<i>machi</i> a town
<i>kasumi</i> fog	<i>nanchō</i> the Southern Dynasty
<i>tsuzuraori</i> zigzag	<i>gun</i> an army
<i>dai</i> a terrace	<i>hei</i> troops
<i>hira</i> the corolla	<i>hoson</i> preservation; — <i>sareru</i> to be preserved
<i>koboku</i> old tree	<i>machinami</i> rows of houses (as of a town)
<i>miki</i> the trunk of a tree	<i>koseki</i> ruins
<i>koke</i> moss	
<i>meisho</i> a renowned place	

yūran travelling about to see
 celebrated places; — *ni kuru*
 to come to visit
nanchō-jidai the period of the
 Southern Dynasty
tennō the Emperor
angū a temporary residence
oka a hill
hammichi half way, half a *ri*
kimpō neighbourhood
hatake a field
yamaoku the recesses of a
 mountain
furuki an old tree
yaburegoya a broken hut
ippaku lodging for one night;
 — *wosuru* to lodge for one night
akuruhi the following day
masakari full bloom
tsugō convenience; — *yoku* con-
 veniently
kō a journey
hitoe no simple
koga na old and elegant
omo naru principal [tion
nokorazu no all without excep-

ato no last
katamaru to crowd together
ni tsuku to arrive at
haeru to grow
sugiru to pass, to cross
fusegu to repel
tōrisugiru to pass through
tonaeru to name
sumau to live
tsuiyas' to spend
sou to go along
modoru to return
bakari de naku not only
hitotōri as usual
kachiashi de on foot
kyū ni steep
muryo about
hito-me ni at one look
icayuru so-called
zentai properly speaking
kaku thus
ma mo naku without delay
subete all
zoku ni vulgarly
maru whole
tame ni on account of.

21. Reading Lesson.

*Yoshino - yuki.*¹

Yoshino wa mukashi kara hana de yūmei de aru bakari
 de naku, rekishi jō ni mata nadakai tokoro de arimas. soko
 de ichi-jits'² go-roku-nin³ no tomodachi to issho ni Kyōto
 kara kisha ni notte Nara⁴ ye mairimash'te hitotōri soko wo
 kembuts' sh'ta ato de, mata kisha ni notte Sakurai⁵ to iu
 tokoro made mairimash'te sore kara kachiashi de Tōnomine⁶
 to iu yama wo koete Yoshinogawa no hotori ye demash'ta.
 sono toki wa chōdo gogo san-ji goro⁷ de arimash'ta. kono
 kawa no watashi wo koemas' to, sugu ni Yoshino no yama
 ga miemash'ta. shikashi koko kara wa michi ga dandan to
 kyū ni narimash'te aruku no wa nakanaka konnan de arimas'.

hitots' no mura wo koeru to, sugu ni sakura no mure
 ga miemas'. sore wa nadakai «hito-me-sembon»⁸ no hajimari

¹ a journey to Yoshino (in the province of Yamato). —

² one day. — ³ five or six persons. — ⁴ name of a town, from 709—784 the residence of the Emperors. There is the famous gigantic image of Buddha called *Nara no daibuts'*. — ⁵ name of a town in Yamato. — ⁶ one of "the seven high mountains" of Japan. — ⁷ about 3 o'clock. — ⁸ "at one look a thousand trees." (*sen* 1000, *hon* Numerative for cylindrical things, as trees, etc.);

de arimas'. soko ni wa muryo ni-san-sembon⁹ no sakura ga isscho ni katamatte orimas' kara, tōku kara sono hana no mure wo miru to, chōdo kasumi no yō ni miemas'. soko ni wa michi ga tsuzuraori ni natte sono sakura no ki no naka wo tōtte orimas'. kore wo dandan noborimas' to, hitots' no hiroi dai ni tsukimas'. koko kara sono nokorazu no sakura ga hito-me ni miru koto ga dekimas'. sono sakura wa iwayuru Yoshinosakura¹⁰ to mōshimash'te mina hitoe no hira wo motte orimas'. sōsh'te ki ga mina koboku de, miki ni wa mina shiroi koke ga haete orimas'. zentai sakura no meisho wa ōku arimas' ga, kaku isscho ni katamatte oru no wo hito-me ni miru koto ga dekiru no wa koko no tokushoku de arimas'.

katte Kōgō¹¹ heika mo koko ni o miyuki ni natta koto ga gozarimash'te ima mo nao sono kinen no chin ga nokotte orimas'. koko kara ippō wa Yoshino no miya no hō ye yuku michi ga ari, mata ippō ni Yoshino no machi no hō ye yuku michi ga arimas'. ato no hō no michi wo ts'taimas' to, soko ni Hakuunkyō¹² to iu koga na hashi ga arimas'. sore wo sugiru to, ma mo naku hitots' no mon ni tsukimas'. sono mon wa Kemmu¹³ no mukashi nanchō¹⁴ no gun ga Ashikaga¹⁵ no hei wo fuseida tokoro to sh'te ima ni hoson sarete orimas'. sono mon wo tōrisugiru to, sugu ni Yoshino no machinami ga hajimarimas'. kono machi wa yama no ue ni aru chiisa na mono de arimas' ga, sore de mo rekishi jō no ōku no koseki ga achira kochira ni arimas' kara, mainen koko ni yūran ni kuru hito ga tak'san ni aru tokoro des'. sono koseki wa mina nanchō-jidai no mono bakari de arimash'te sono omo naru mono wa Godaigo¹⁶ tennō no angū, Nioirindō¹⁷ nado de arimas'. sono angū no aru oka no mukōgawa ni mata hito-mure no sakura ga arimas'. kore wa «naka-sembon»¹⁸ to tonaemas'. futsū hito ga Yoshino no hana wo miru to iu no wa koko made de arimas'. shikashi nao koko kara hammichi bakari mairimas' to, mata hitots' no sakura no mure ga arimas'. kore wa «oku-sembon»¹⁹

1,000 means a great number. — ⁹ 2,000—3,000 pieces. — ¹⁰ the cherry-blossoms of Yoshino are all single; therefore *Yoshinosakura* = single cherry-blossoms. — ¹¹ Her Majesty the Empress Dowager.

— ¹² name of the bridge (White-cloud-bridge). — ¹³ name of a period (1334—1338 A. D.). *Kemmu* no belongs to *tokoro to sh'te*.

— ¹⁴ From 1332 to 1392 there were two rival lines of Emperors making war upon each other, one called the Southern Dynasty (or Court), the other the Northern Dynasty (*hokuchō*). — ¹⁵ the family of Ashikaga held the shōgunate from 1338 to 1565. —

“That gate is still preserved as a place of the period of Kemmu, where in olden times the army of the Southern Dynasty repelled the Ashikaga troops.” — ¹⁶ The Emperor Godaigo reigned from 1319—1339. — ¹⁷ name of a temple. — ¹⁸ “the thousand trees of the middle.” — ¹⁹ “the thousand trees of the inner part.” —

to tonaemash'te ki wa subete omomuki ga s'kunaku, sone ue ima wa sono kimpō ga hatake ni natte orimas' kara, nagame wa amari yorosh'ku arimasen'.

nao ichi-ri²⁰ bakari yamaoku ye maitte hitots' no tōge kara waki ye ni-san-chō²¹ hairu to, Saigyō-sakura to iu ippon no furuki ga arimas'. sono sh'ta ni chiisa na yaburegoya ga nokotte orimas'. kore wo zoku ni Saigyō²² no sumatta tokoro to tonaemas'. futsū koko made wo sakura no meisho to sh'te no Yoshino to iimas'.

korera nokorazu no keshiki wo miru ni wa s'kunaku mo maru ichi-nichi wo tsuiyasaneba narimasen' des'. wataku-shidomo wa Yoshino no machi ni ippaku wo sh'te subete no korera no meisho wo kembuts' sh'ta nochi de, akuruhi Yoshinogawa wo sōte Kuzu to iu mura kara f'tatabi kisha ni notte Kyōto ye modorimash'ta. kono futs'ka-kan²³ wa saiwai tenki no yokatta no to hana no masakari de atta tame ni mottomo tsugō yoku kono hanami no kō wo owaru koto ga dekimash'ta.

²⁰ one *ri* (Japanese mile). — ²¹ two or three *chō* (1 *chō* = 360 Japanese feet). — ²² name of a monk who was a famous poet (he died in 1198 A. D.). — ²³ during these two days.

21. Exercise.

Such high houses as this do not exist in Japan. You must not speak such foolish (*tsumaranai*) things. Who is the man you brought with you? That is my teacher. Have you read the telegram that was in yesterday's paper? There is no one, I think, who believes such foolish (*bakabakashii*) things. After it has become like this, nothing further can be done. What building (*kenchiku*) is that there? That is an observatory (*temmondai*). To-night I wish to see the night-shops a little. Meanwhile I shall make preparation for to-morrow's lessons. What will you do after that? After that I shall go to bed. Then for a few days! Come (as far as) here! You must not drink *sake* in such a way. Silk like this they call crape (*chirimen*). With this it will just do. You must not do it this way. As it is hot here, open the slides! One must not use such bad words here. Please hand me over (*yokos'*) that ruler (*jōgi*)! Sit down here! Is it so late already?

Dialogue (continuation).

<p><i>oji.</i> <i>toki ni, jikan wa jū-ji ni chikai yo. dō da e!</i> <i>A., B. kun, fune wo yamete oka ye agarō de wa nai ka?</i></p>	<p>By the by, it is nearly ten o'clock. How is it, Mr. A. and Mr. B., won't we leave the boat and go on land?</p>
--	---

A. *sō des' ne. daibun karada mo hiete kimash'ta kara, fune wo yosh'te machi wo aruku hō ga yoroshii yō des' ne.*

B. *watakushi mo sono hō ni san-sei itashimas'.*

oji. sendō, fune wo mukō no kishi ni ts'ke! sore, kore ga chinsen da.

sendō. mō o kaeri ni narimas' ka?

oji. sō to mo. koko ye kite kara daibun nagaku naru kara, bots'bots' to machi wo aruite uchi ye kaeru yō ni shiyō.

sendō. danna, arigatō gozaimash'ta.

oji. kore kara kimitachi wa boku no uchi de ippai cha wo nonde yukan' ka?

A. *oji san, komban wa shits'rei des' ga, kore kara B. kun tō yomise wo hiyakash'te jibun no uchi ye kaerimashō. amari osoku kaerimas' to, haha ga shimpai itashimas' kara.*

oji. sō ka. sore ja o wakare wo shiyō. mata chikai uchi ni asobi ni kite moraō. sore nara, sayō nara.

A. B. *o kage de taihen omoshirō gozaimash'ta. dōka o uchi ni yorosh'ku osshatte kudasai. sayō nara.*

A. *dō da e? yomise wo hiyakash'te ikō ka?*

B. *yokarō. Ryōgoku no yomise wa nadakai kara ne. mi tamae! roten ni tak'san mise ga dete oru koto ne.*

A. *sō! shikashi komban wa kane wo tanto motan' kara, kau koto wo yoshi ni sh'te hi-yakas' koto dake ni shiyō de wa nai ka?*

Indeed! Moreover, I have become rather cool; it therefore seems better to leave the boat and walk about the streets.

I agree with you, too.

Boatman! push the boat to the opposite shore. So, here's your fare.

Do you go home already?

Of course. It is pretty long since we have been here; we will therefore decide to walk slowly through the streets and return home.

Thank you, sir.

Won't you come now to take a cup of tea in my house?

Uncle, we beg you to excuse us to-night; but I'll go now to see the night-shops with Mr. B. and return home. If I come home too late, mother will be anxious, you know.

Well, then, I'll bid you good-bye. I hope you will come shortly to amuse yourselves at my house.

Owing to your kindness, we have had much pleasure. Please remember us to those at home. Good-bye.

How now? Shall we go to see the night-shops?

All right. The night-shops of Ryōgoku are renowned, you know. Look there! What a lot of stalls are put up there in the open air.

Yes; but as I have not much money about me to-night, won't we leave buying alone, and only look at things?

*B. boku mo sono kangae da.
bets' ni kore tō itte kau
mono mo nai kara ne.
shikashi oya ga matte oru
d'arō kara, o kashi de mo
s'koshi katte temiyage ni
shiyō to omou.*

I think so, too. I have nothing particular to buy. But as mother is waiting for me, I think of buying some cake to give to her.

*A. sō da. sono kangae wa taihen
yoi kara, boku mo sō shiyō.
haha ga taisō yorokobu
d'arō. shikashi boku wa
o kashi wo kawazu ni
chiisa na hachiue de mo
hitots' katte ikō ka?*

Oh, that's a very good idea; I shall do so, too. Mother will be very glad. But shall I not leave buying cake, and buy a little plant or something of the kind?

B. yokarō.

All right,

Twenty-second Lesson.

136. Interrogative Pronouns and Adverbs.

There are nouns as well as adjectives among them. By the postposition of the interrogative particle *ka*, the words *mo* and *de mo*, and the emphatic particle *zo*, they are made Indefinite Pronouns and Adverbs. These, too, include nouns as well as adjectives.

The following tables give a comparative view of them.

Interrogative Pronouns and Adverbs		Indefinite Pronouns and Adverbs			
dare donata	} who? } which? (among several)	dare ka donata ka	dare mo donata mo	dare de mo donata de mo	anybody
dore dono		dore ka dono ka	dore mo dono mo	dore de mo dono de mo	anyone
dochi dochira	} where? which of the two?	dochira ka at one or other place, one or other of	dochira mo at either place, either of the two	dochira de mo at either place, either of the two	
izure		izure ka at some place or other, one or other of the two	izure mo everywhere, each, both	izure de mo anywhere, each, both	
nani, nan' nan' to iu	} what a, what? of? } what kind of?	nani ka nanzo	nani mo all	nani de mo anything	
donna dō iu		donna dō iu	donna dō iu	donna dō iu	any kind

Interrogative Pronouns and Adverbs		Indefinite Pronouns and Adverbs		
dō dō sh'te } <i>how?</i>		dōka } <i>somehow or other</i> dōzo }	dō (Sbf.) mo <i>how . . . ever</i> dōmo <i>indeed, really</i>	dō de mo <i>anyhow</i>
ikani } <i>how?</i> ikaga }			ikani mo <i>indeed, truly</i> ikani (Sbf.) mo <i>how . . . ever</i>	ikani de mo <i>anyhow</i>
ikura } <i>how much?</i> ikahodo } ikuts' } <i>how many?</i> iku (adj.) }		ikura ka <i>a certain amount</i> ikuts' ka <i>pretty many</i> iku . . . ka <i>many</i>	ikura mo <i>every amount</i> ikuts' mo } <i>every number</i> iku . . . mo }	ikura de mo <i>any amount</i> ikuts' de mo } <i>any number</i> iku . . . de mo }
itsu <i>when?</i>		itsu ka <i>some time</i>	itsu mo <i>always</i>	itsu de mo <i>any time, al-ways</i>
doko <i>where?</i>		doko ka } <i>somewhere</i> dokka }	doko ka mo } <i>everywhere</i> dokka mo }	doko ka de mo } <i>anywhere</i> dokka de mo } doko de mo }
dokoera <i>whereabouts</i>				

137. The adjectival pronouns ask for persons and things. As to the substantival pronouns, *dare* and the politer *donata* only ask for persons, *dore* for persons and things. As it is, however, considered impolite to use *dore* with regard to persons, it is better to substitute *dare* or *donata* or *dono o kata* also in such cases where one asks for one person among several. — The meaning of the other expressions is understood from the translation. — *ikura*, *ikahodo*, *ikuts'* only ask for the number of things. — The Genitive of the adverbs of place may be used to ask for persons as well as things — *e. g.*, *doko no hito*, *dochira no hito*, *izure no hito* what man (a man of what place)? — The indefinite pronouns follow, with regard to their reference to persons or things, the corresponding interrogatives.

138. If an interrogative sentence begins with an interrogative pronoun or adverb, *ka* at the end may be dispensed with: *kono hito wa dare des'?* *kore wa nan' des'?*

nan' no is not essentially different from *dō iu*, *dō iu yō na*, *dono yō na*, *donna*, only that the latter ask more decidedly for the kind.

nan' to iu asks for the name, *doko no* for the place, as *nan' no*, *dō iu*, etc., *gakkō ye ikimas' ka?* What (kind of) school do you attend? — *doko no*, *dochi* or *dochira no gakkō ye ikimas' ka?* What school do you attend (where do you go to school)? — *nan' to iu gakkō ye ikimas' ka?* What is the name of the school you attend?

139. The indefinites in *mo* with a negative adjective or verb following them make up for the absence in Japanese of such negative expressions as "nobody" "none," "nothing," "never," "nowhere."

dare mo, *donata mo ikanai* nobody goes

dore mo ikenai none of them will do

dochira mo ikenai neither of the two will do

nani mo shiranai I know nothing

doko ka ye mo ikanakatta I did not go anywhere

ikani mo } *kimasen'* he will by no means come

dō sh'te mo }

itsu mo mimasen' I have never seen.

140. The substantival interrogative pronouns and the indefinite pronouns in *ka* take the case-particles with the exception of *wa*, and all other postpositions.

<i>dare, donata ga</i>	who	<i>dareka, donata ka (ga)</i>	somebody
»	» <i>no</i>	»	» <i>no</i> somebody's
»	» <i>ni</i>	»	» <i>ni</i> to somebody
»	» <i>wo</i>	»	» <i>(wo)</i> somebody

And so all the others.

The indefinite pronouns in *mo* likewise take the case-particles except *wa*, and the other postpositions, but in the following way:

<i>dare mo</i>	everybody	<i>dare de mo</i>	everybody
<i>dare no . . . mo</i>	everybody's	<i>dare no . . . de mo</i>	everybody's
<i>dare ni mo</i>	to everybody	<i>dare ni de mo</i>	to everybody
<i>dare mo</i>	everybody	<i>dare de mo</i>	everybody.

And so all the others.

When used predicatively, the substantival interrogatives are followed by *des'* or its equivalents, thus: *kono hito wa dare des' ka?* Who is this man? *watakushi no tomodachi des'*. That is my friend. — *kono hon wa dare no des' ka?* Whose book is this? *sore wa kono kodomo no (hon) des'*. That is the book of this child. — *kore wa nan' des' ka?* What is this? *sore wa hibachi to iu mono des'*. That is a (thing they call) brazier.

141. The indefinites in *mo* expressing a quantity or number followed by a negative are not virtually negative, but only reduce the negative notion; with other words, they express the idea of "some," "a few," "a little," instead of "non at all."

Examples: *anata wa tak'san no shomots' wo motte imas' ka?* Have you many books? — *ie, iku sats' mo arimasen'*. No, I have only a few volumes. — *kane wo tak'san motte imas' ka?* Have you much money? — *ie, ikura mo arimasen'*. No, I have only a little. — *kinō shibai wa iri wa dō desh'ta ka?* How was the attendance at the theatre yesterday? — *ikura mo arimasen' desh'ta* or *ikutari mo orimasen' desh'ta*. There were only few people there. — *anata wa tabitabi Nikkō ye oide desh'ta ka?* Did you often go to Nikkō? — *ie, iku tabi mo mairimasen' desh'ta*. No, I went there only a few times.

142. The indefinites in *de mo* are but rarely used negatively; in constant use is, however, *nan' de mo nai*

(or *arimasen*) nothing at all = “it does not matter,” “it is of no consequence.”

“Both” is also expressed by *ryō to mo*, *ryōhō to mo* — “somebody” by *hito*. — “Something” before adjectives is *nani ka*: *nani ka ii koto* something good (abstract); *nani ka umai mono* something agreeable to the taste (concrete). — In general *nani ka* and *dare ka* are often used pleonastically before nouns: *nani ka shomots*’ some books; *dare ka hito* somebody.

nani, *nan*’ and *dore* are also used attributively: *nan’ nichii* what day of the month? *nan yōbi* what day of the week? *nan’doki*, *nanji* what o’clock? *nanigoto* what matter? *nani mono* what person? etc. *dore hodo*, *dore dake*, *dore kurai* or *dono hodo*, *dono dake*, *dono kurai*, how much?

Examples: *anata wa donata de gozaimas’ ka?* Who are you? *watakushi wa Itō to mōs’ mono de gozaimas’*. My name is Itō. — *are wa dare no uchi des’ ka?* Whose house is that? — *tadaima kita hito wa dare des’ ka?* Who is the man that has come just now? — *kono shinamono wa mina ii yō des’ ga, dore ni shimashō?* These articles all seem to be good, for which shall I decide? — *doko ga itō gozaimas’ ka?* Where do you feel pain? — *omae ga itsu de mo itazura wo suru mon’ des’ kara, dare mo kimasen’*. Because you are always so naughty, nobody comes (to our house). — *kyō wa shibai ye ikimash’ta ga, nani mo nakatta*. I went to the theatre to-day, but there was nothing. — *shimbun ni dete iru tōri Shina de mata ikusa ga okorimash’ta*. — *sore wa kawa-mukō no kaji no yō na mon’ da, nan’ de mo nai*. According to what is written in the newspaper, war has broken out in China. — Oh, that is like a fire beyond the river, it is of no consequence. — *ano hitora no uchi de dore ga nadakai Danjurō des’ ka?* Which of those men is the famous Danjurō? — *shosei wo yatoō to omoimas’ kara, iroiro no wakai mono wo mimash’ta ga, dore ga ii ka wakarimasen’ kara, anata ni hitots’ shirabete moraitai mono des’*. Wishing to hire a boy, I have seen several young fellows; but not knowing which of them is good, I wish to have them examined once by you. — *ima shirabete mimash’ta ga, dore de mo ii yō des’*. I have examined them just now; they all of them seem good.

Words.

kitsune a fox

najimi an intimate acquaintance

hombako a bookcase

zashiki a room

sōjimuki all concerning sweeping
 and cleaning
nezumi a rat
mushikera insects, vermin
seki a seat, a society
dono Mr.
kūseki an empty seat
zen a small tray on which the
 food is served
o shōban de aru to partake of
 a dinner
ikkyō (one) pleasure
sujiai reason; — *ni hazureru*
 to be contrary to reason
bappai a punishment cup
sōdan conference, consultation;
 — *ga kimaru* to be agreed
 upon
chimpankan (properly, to read
 Chinese in the order as the
 characters are written and
 read by the Chinese, and
 not, as the Japanese use to
 read it, in the order required
 by the rules of the Japanese
 grammar; therefore, because
 unlearned persons do not
 understand it) nonsense; —
wo narabetateru to talk non-
 sense
kireizuki fond of cleanliness
yaya mo suru to liable to (do).

chōhō na useful
hitori-mae no for one person
mugaku no unlearned
kowai fearful
katazuke wo suru to put aside
torisoroeru to arrange in order
osameru to put away
karits'kus' to expel entirely
mōs' ni oyobazu unnecessary to
 say, of course
oyobu to equal
toriyari wo suru to receive and
 pass
uchisorou to sit in a row
hanashiau to tell each other
hazureru to fail, to miss, to
 deviate
shiiru to force
kimaru to be settled
narabetateru to arrange in a
 row
wakarikaneru cannot understand
meimei everyone
amari too, too much; above,
 more than
sore yue therefore
ai-kawarazu without change, as
 before
dōshi together with
mottomo however
sae only

yaya mo suru to liable to (do).

22. Reading Lesson.

Nani ga osoroshii ka?

aru tokoro ni gak'sha ga sunde orimash'ta ga, sono sensei
 no shomots' wo okimas'¹ heya ni ippiki no kitsune ga ori-
 mash'te jū-nen² amari mo koko ni orimas' kara, sensei to³
 wa furui najimi de, sensei ga shomots' wo mite katazuke mo
 shimasen' toki wa, sore wo torisoroe, moto no tōri hombako
 ye osame, mata zashiki no sōjimuki wa mōs' ni oyobazu, nezumi
 kara mushikera made yoku karits'kush'te nakanaka hito mo
 oyobanai hodo⁴ no kireizuki de arimash'ta kara, makoto ni chōhō
 na kitsune de arimas'. kore de, mono sae tabemasen' toki wa, nao
 san-shi-hiki mo hoshii to sensei ga omoimash'ta de arimashō⁵.

¹ in the room where he put his books. — ² ten years. —
³ to *najimi* acquainted with, an acquaintance of. — ⁴ fond of
 cleanliness to such an extent that even a human being did by
 no means equal him. — ⁵ So the gentleman probably thought: "If
 he only did not eat, I should like to have three or four more."

kono yō na kitsune de arimas' kara, hito to hanashi⁶ mo yoku dekimas' ga, sono katachi wa s'koshi mo hito ni misemasen'⁷. shikashi kyaku de mo⁸ arimas' to, yahari sono seki ye maitte hanashi mo itashi, sakazuki no toriyari⁹ mo shimas'. sore yue kitsune no tame ni kūseki¹⁰ ni hitori-mae no zen¹¹ wo dash'te okimash'ta.

aru hi go-roku-nin¹² no kyaku ga mairi, mata rei no tōri sake¹³ ga hajimarimash'te kitsune dono mo ai-kawarazu o shōban de arimas'. suru to, hitori no kyaku ga: «kono yō ni tomodachi dōshi uchisorotte sake wo nonde hanashi wo suru hodo¹⁴ tanoshii koto wa nai. shikashi meimei kokoro ni kowai koto wa kanarazu aru hazu da kara¹⁵, nani ga osoroshii ka meimei sono osoroshii to omou koto wo hanashiatte miru no mo mata ikkyō d'arō. mottomo¹⁶ sono koto ga¹⁷ amari sujiai ni hazureta koto wo mōs' mono ni wa bappai to sh'te sake wo shiimashō» — to sōdan ga kimarimash'te hitori no mōs' ni wa: «jibun wa hanahada gak'sha wo osoremas'. sono wake wa yaya mo suru to¹⁸ chimpunkan no koto wo narabetatete warera mugaku no mono ni wa hotondo wakari-kaneru kara, kore hodo osoroshii mono wa nai» — to mōshimash'ta.

⁶ *hanashi ga dekimas'* = *hanashi suru* or *hanas' koto ga dekimas'* he could speak. — ⁷ the fox did not show his form to anybody. — ⁸ *de mo* and the like. *kyaku ga aru* there are guests; *ga* is dropped on account of *de mo*. — ⁹ "he did the receiving-passing of the wine-cup," he received the cup and passed it to another guest. — ¹⁰ empty seat, because the fox was invisible. — ¹¹ every person gets his own tray or small table with food. — ¹² five or six persons. — ¹³ *sake*-drinking. — ¹⁴ the more . . . the less amusing it is. — ¹⁵ because everyone must certainly have in his heart something (he thinks) fearful, it will be one more pleasure if everyone tries to tell what is fearful, that which he thinks fearful. — ¹⁶ however. — ¹⁷ *ga* or *no* (Less. 24,144); the first *koto*: subject of the story; the second, to make the sentence the object of *mōs'* (he who tells what is contrary to reason). — ¹⁸ liable to talk nonsense.

22. Exercise.

To which physician (*e. g.*, to him who lives here, or to him who lives there) had I better apply (*isha ni kakaru*)? To what (kind of) physician had I better apply? In this case any physician will do. Why are you crying so? A mosquito has stung (*sas'*) me; it is painful. Oh, that is of no consequence. Is there anything interesting? No, there has been nothing at all lately (*chikagoro*). About (*gurai*) how old may that man be? Which of those ships is the quickest? What (how) do you think (of it)? What bird is that? What number (*namban*) is your house? Which

of these two boxes (*kaban*) is the lightest? With whom did you go to the Park yesterday? Whose brush is that on the table there? Which of these two fans (*uchiwa*) pleases you? Both please me. Both are splendid. There was a noise of something having fallen; see what it is! How could he be so mistaken? Go to the kitchen and say, somebody shall come.

Dialogue (continuation).

B. *oi! sembei wo jissen hodo kure!*

onna. *kono hō des' ka sochira no hō des' ka?*

B. *m', iroiro no mono wo issyo ni mazete kure!*

onna. *sore de wa kore wo sashiagemas'.*

B. *koko ye kane wo oku yo.*

onna. *arigatō zanjimas'.*

A. *mukō no hō no mise ni tak'san ueki ga dete oru de wa nai ka? dō da e? hitots' hiyakashi ni ikō ka?*

B. *yokarō. mukō no mise ga yasukereba, kimi wa chiisa na ki de mo kai tamae!*

A. *yomise wa ippan ni kakene wo iu kara, ukkato kaenai ne; shikashi nedan wo makereba kaō yo.*

A. *kono take no bonsai wa ikura? uekiya. sore wa go-jissen shimas'.*

A. *mukō no kashi no bonsai wa? uekiya. sore wa ichi-yen des'.*

A. *jōdan wo iuna!*

uekiya. *katte kudasareba, iku-ra ka waribiki wo itashimas' yo.*

A. *tote mo sōdan ni naran' yō ni takai. sono yoko ni aru asagao wa ikura?*

uekiya. *fumpats' shimash'te jissen de sashiagemashō.*

A. *mā s'koshi makenai ka?*

uekiya. *sō des' ne. ichi-wari wo hikimash'te ku-sen de sashiagemashō.*

A. *sō, sore de wa katte ikō.*

uekiya. *arigatō gozaimas'.*

I say! Give me cracknels for 10 *sen*!

Do you wish from these or those?

Well, mix them!

Here they are.

Here's the money.

Thank you, sir.

Are there not many plants exhibited in the shop opposite? What do you think? shall we go to look at them?

All right. If the shop opposite is cheap, buy a small plant or something of the kind.

As they generally overcharge you in night-shops, you must not buy carelessly. But if they lower the price, I shall buy.

How much is this bamboo-pot? It costs 50 *sen*.

And the oakpot?

That costs one *yen*.

You are not in earnest!

If you buy it, I shall allow you some discount.

It is so dear, it is beyond dispute. The convolvulus over there, what does that cost?

I'll do my best to let you have it at 10 *sen*.

Won't you drop a little?

Well, I'll deduct 10 per cent and give it at 9 *sen*.

Then I'll buy it.

Thanks.

A. *kore kara sugu uchi ni kaerō de wa nai ka?*

B. *m', mō yō wa nashi, toki mo osoi kara, kaerō yo. kimi to wa mukō no yokochō de wakareru hō ga tsugō ga yokarō.*

A. *sō da. sore ga sōhō chikamichi da. sayō nara.*

B. *sayō nara. izure myōnichi o me ni kakarō. okkasan ni mo yorosh'ku.*

A. *arigatō. kimi no go ryōshin ni mo yorosh'ku.*

Now, won't we return home directly?

Well, there is no more business; it is late, too; we will go back, then. It will be most convenient to you if we separate at the side street opposite.

All right. That's the nearest way in both directions. Good-bye.

Good-bye. At any rate, I shall meet you to-morrow. Remember me to your mother.

Thanks. Remember me to your parents.

Twenty-third Lesson.

143. Additional Remarks on the Demonstratives and Indefinites.

The word "the same" is rendered by *onaji* (adj.): *onaji hito* the same man, *onaji koto* the same thing. — Before words of Chinese origin the same meaning is expressed by *dō* prefixed to the noun: *dōnen* the same year, *dōkoku* the same country, *dōsei* the same family name, *dōmyō* the same Christian name, *dōon* the same sound, *dōon ni* (adv.) unanimously.

The word "as" in "the same as" is after *onaji* and *dō* expressed by *to*: *kyō wa kinō to onaji hito ga kita*. To-day the same man has come as yesterday. — *watakushi wa kanaï to dōkoku des'*. I am of the same country as my wife.

"This" (= *kono*) and "that" (= *sono*) (referring to something mentioned before) are also expressed before Chinese words by *tō*: *tōnen* this year or that year, *tōgets'* this month or that month, *tōsho* this place, *tōke* this house.

"Every," "each," said of persons, is also expressed by *meimei*; if the notion which it serves to individualise is named, it follows it like an adverb, otherwise it is a noun, thus: *sore wa meimei no kangae-dōri da*. That is everybody's way of thinking. — *yak'sha ga meimei*

chigatta nari wo sh'te butai ni dete kimash'ta. The actors came on the stage each dressed in another style. — *giindomo wa meimei katte na koto wo itte nakanaka mato-marimasen'.* The deputies spoke each as he liked, and so it came to no decision.

“Every” relating to time is expressed by *mai*: *maitoshi* or *mainen* every year, *maitsuki* or *maigets'* every month, *maishū* every week, *maihi*, *mainichi* every day, *maiasa* every morning, *maiban* every evening, *maiyo* every night.

“Every” is also expressed by *goto (ni)* placed after the noun, as: *ma goto ni* every or in every room, *haru goto ni* every spring, *hi goto ni* every day, *hitori goto* every individual.

“Every one” is also expressed by *dare mo ka mo* (said of persons), *dore mo ka mo* (said of things).

“Everything,” “all,” is also expressed by *nani mo ka mo*; besides by *mina* and *nokorazu* (without remainder, without exception), which precede the verb like adverbs. *mina sama* means: ladies and gentlemen! or: all persons present.

“Much,” “many,” is expressed by the nouns *ōzei* (only said of men) and *tak'san*, which are used either predicatively with the verb *des'*, or adverbially, or as attributive Genitives, sometimes also like attributive adjectives. — Other words for “much” and “many” are *ōi*, only used predicatively, *ōku no*, only used attributively, and *tanto* and *daibu* (a great deal), only used adverbially.

“Few,” “scarce,” is mostly rendered by *s'kunai* (also pronounced *s'kenai*), which is always used predicatively. English sentences in which “few” is either Subject or Object, or Attributive to the Subject or Object, are therefore rendered in Japanese in the inverse order, thus: Few people live to a hundred years (*lit.*, People that live 100 years are few): *hyaku-sai ni naru hito ga s'kunai*. — I know few people in this town (*lit.*, The people I know in this town are few): *watakushi wa kono machi de shiru hito ga s'kunai*. — The same rule applies to “many” if expressed by *ōi*: This year many persons have died of the cholera (*lit.*, the persons who have died are many): *kotoshi korerabyō de shinda hito ga ōi*.

“A little” is *s'koshi* (adv.), a little more *mō s'koshi*. — “Few” is further expressed by *wazuka*, attributively *wazuka no*, adverbially *wazuka (ni)*, predicatively *wazuka des'*.

“Some” is rendered by *mo* (also) after the noun, as: Some of these articles are good *kono shinamono no uchi ni wa ii mono mo arimas'* (lit., among these articles there also good ones). — “Some — some” is expressed by *mo* — *mo* or *mo areba* — *mo aru* or *mo aru shi* — *mo aru*; e. g., Some of these articles are good, some are bad:

<i>kono shinamono</i>	{	<i>warui mono mo ii mono mo aru</i>
<i>no uchi ni wa</i>		<i>warui mono mo areba ii mono mo aru</i>
		<i>warui mono mo aru shi ii mono mo aru.</i>

“Another,” “other,” is *hoka no*, *ta no* (with Chinese words *ta* makes a compound substantive); *betsu no* (different), *kawatta* (changed), *mō hitori no* one more (said of men), *mō hitots' no* one more (said of things), further *mukō*, *mukō no* (opposite), as: *mukōgawa* (the opposite or other side).

“One — the other” is *katappō* — *katappō* (one side — the other side).

Words.

zaisanka a rich man
bimbōnin a poor man
inu a dog
aisats' greeting; — *suru* to greet
shimobe a servant
obekka flattery
reigi etiquette, ceremoniousness
seki a cough
iware reason; — *no aru* reasonable
shi-hō (four sides); — *kara* from all sides
kogoe de with a low voice
hedatari the space between two places; — *no* separated from each other
chi place, locality, region
tochi a plot of ground
ikadasashi a raftsmen
oka land (as opposed to water)
mago a pack-horse driver
shariki a cart-driver

rui kind, sort
oya parents
kyōdai brothers and sisters, a brother, a sister
chōai love
mekake a concubine
iken authority, influence
dōyaku a colleague
dōshi a companion
mōke profit
akindonakama a fellow-merchant
otori a decoy-bird
niwatori a fowl
ahiru a duck
sh'ka a deer
nakadachi a go-between
hitsuji a sheep
buta a pig
tekikoku enemy's country
naitsū treachery
dōrui the same kind
zachū the persons present

kotowari reasoning
tenka the world
yakusoku an agreement
ikkon a cup (of sake)
sarumono such a one
sharemono a witty person
taihai a great cup
ri reason; — *ni ataru* to agree
 with reason
honne real value, weak side
warudakumi an artifice
henchikirin a strange thing
mendōkusai troublesome
enryobukai too diffident
kamaeru to assume a position,
 to behave
shieki suru to employ (as a ser-
 vant)
okeru, ki no — timid
noberu to tell, to relate
oshitsumeru to press
sawagu to be agitated, to be
 discomposed
ochits'kiharau to be quiet or
 composed
arasou, wo — to quarrel, to con-
 tend about
nokos' to leave behind
ai-arasou to quarrel with each
 other

ai-kishiru to conflict with each
 other
iru I to shoot (with an arrow)
toraeru to catch
saguru to explore
yoru, ni — to depend upon
fuku suru to submit
tsugu to pour
kampuku suru to admire
shaku wo suru to pour (*sake*)
hakaseru to cause to spit out,
 to cause to express or speak
tokaku be that as it may, some-
 how or other
aku made ad nauseam
ōhei ni haughtily — *kamaeru*
 to behave haughtily
roku ni properly
to dōyō ni in the same way as
omoi omoi ni according to one's
 liking
saigo ni at last
gai-ichi-gai clearing one's throat
ichi-dō all together
i-kō dō-on unanimously
ōi ni very
shikaru ni however
naminami to brimful
shigoku very
iya or rather.

23. Reading Lesson.

Nani ga osoroshii ka? (conclusion.)

*suru to, sono tsugi ni*¹ *orimas' mono ga:* «*watashi wa*²
ichiban zaisanka ga osoroshii. tokaku wareware no yō na
*bimbōnin wo miru to, inu uma no yō ni mite*³ *aku made ōhei*
ni kamaete roku ni aisats' mo shinai nomi narazu, shimobe
to dōyō ni shieki shimas' kara, kore hodo osoroshii mono wa
nai» — *to, mata hitori wa obekka wo osore, aruiwa reigi no*
*mendōkusai no*⁴ *wo osore, enryobukai mono wo osore, ki no*
okeru mono wo osoreru to, meimei omoi omoi ni sono osoreru
tokoro wo nobe, saigo ni: «*omae wa nani wo osoreru ka?*»
 — *to kitsune ni tazuneru to, kitsune dono wa gai-ichi-gai*⁵
(katachi wa miemasen' ga, seki wa kikoemash'te): «*watashi*
wa ichiban kitsune wo osoreru» — *to mōshimash'ta kara, sā,*
ichi-dō wa i-kō dō-on ni ōi ni waratte: «*hito naraba, kitsune*

¹ he who sat next. — ² as for me, or according to my
 opinion, a rich man is most dreadful. — ³ to consider as. —
⁴ *no* = *mono* (a person). — ⁵ adverbial: clearing his throat. —

wo osoreru to mōs'⁶ mo iware no aru yō ni kikoeru ga, kitsune ga kitsune wo osoreru to wa hanahada iware nashi. sã, bappai! bappai!» — to shi-hō kara oshitsumeta ga, kitsune dono wa s'koshi mo sawagazu waratte kogoe de ochits'kiharatte: «anatagata mazu shizuka ni watashi no iu tokoro wo⁷ yoku o kiki nasai. sore, yoku⁸ hedatari no chi ni oru mono wa tochi wo arasou mono wa nai. mata sendō ya ikadasashi wa oka ni oru mago ya shariki to⁹ michi woba¹⁰ arasowanai. kore wa rui ga onajiku nai tame des'. oyoso oya no noko-sh'ta takara wo arasou mono wa kyōdai des'. mata chōai wo arasou mono wa onaji danna no tsuma to mekake des'. iken wo arasou mono wa dōyaku dōshi des'. mōke wo arasou mono wa akindonakama de, subete rui no chikai mono wa tagai ai-araso ai-kishiru mono des'. nao go zonji de arimasen' ka? kiji wo iru mono wa kiji wo otori to sh'te¹¹ niwatori ya ahiru woba ts'kawanai. sh'ka wo toraeru mono wa sh'ka wo nakadachi ni sh'te¹¹ sh'ka wo torae, hitsuji ya buta woba ts'kaimasen'. mata tekikoku no arisama wo saguru ni¹² wa tekikoku no mono ni¹³ naitsū wo saseru nado subete mina dōrui ni yoru koto naraba¹⁴, dōrui hodo osoroshii mono wa arimasen'. sore yue watakushi wa kitsune wo kono ue mo nai osoroshii mono to omoimas'» — to iimash'ta.

zachū ōku wa sono kotowari ni fuku shimash'ta. shikaru ni tada hitori ga kitsune no zen no mae ye mairi, sakazuki ni naminami to sake wo tsugimash'te: «kimi no iu tokoro¹⁵ wa jitsu ni go mottomo shigoku¹⁶ des'. shikashi kore¹⁷ wa tenka no hito ga mina osoreru tokoro de, kimi ga hitori osoreru koto de wa nai kara, yakusoku ni sh'tagatte, sã, sã, nomi tamae! nomi tamae!» — to kitsune ni ikkon mairimash'ta¹⁸. suru to, kitsune mo sarumono iya¹⁹ sharemono de, «watakushi no mōs' tokoro wa ri ni atatte kampuku sh'ta to ii nagara, kono taihai ni naminami to shaku wo suru no wa yowash'te honne wo hakasetai to no warudakumi ka? koits' wa henchikirin de arimas'».

⁶ instead of: *to mōs' no mo* "the saying," to say: "I fear a fox". — ⁷ what I am going to say. — ⁸ easily; there are not people easily to be found disputing about a plot of ground among those who live in regions distant from each other. — ⁹ with. — ¹⁰ cf. Less. 2,4c. — ¹¹ making a pheasant his decoy-bird; *to sh'te* = *ni sh'te*. — ¹² in exploring. — ¹³ *ni* depends on *saseru*; the person who is caused to do something is expressed by the Dative. — ¹⁴ as these are all things in which one depends on the same kind. — ¹⁵ what you have said. — ¹⁶ all right; *shigoku* is often placed behind the word it modifies. — ¹⁷ this (viz., what the guests had said before) is what all people of the country fear. — ¹⁸ he came = he offered. — ¹⁹ "or rather," used to correct one's words.

23. Exercise.

Why have (so) many people assembled before the gate? The weather (also) being good to-day, there are many people who will take a walk. In this country there seem to be many people who wear spectacles. In my garden there are many trees, but among them there are few pine-trees. These two children are of the same age, and also their size (*sei no takasa*) is almost the same. Is there not another watch like this? The children of this house are all ill. The cat of the house has eaten up all the fish that had remained over last night. This plant does not please me very much; is there no other? This bookcase being too small, I wish to have one made a little larger. Among these books there are some novels and some histories (*rekishi*). As we have already looked enough at this side (*gawa*), how would it be if we go over to the other side now? On the other side there will not probably be any remarkable places (*meisho*).

Dialogue.

- | | |
|---|---|
| A. <i>shibaraku o me ni kakarimassen' desh'ta.</i> | I have not had the pleasure of seeing you for a long time. |
| B. <i>sō des', chōdo san-ka-gets' hodo ni o me ni kakarimassen' desh'ta ne. sono go betsu ni o kawari wa arimasen' desh'ta ka?</i> | Indeed, just for three months I have not had the pleasure of seeing you. Has nothing particular happened in the meantime? |
| A. <i>arigatō. anata no o uchi de mo betsu ni . . .</i> | Thanks. In your house also nothing particular . . . |
| B. <i>arigatō.</i> | Thanks. |
| A. <i>konaida tochū de Maeda san ni aimash'ta ga, anata mo o shiriai da sō des' ne.</i> | The other day I met Mr. Maeda in the street. I heard he is an acquaintance of yours, too, is he not? |
| B. <i>makoto ni kokoroyasū gozaimas' ga, doko de o ai-nasaimash'ta ka?</i> | Indeed, we are very intimate. But where did you meet him? |
| A. <i>go shōchi no tōri issakujits' Yokohama ye itte sakujits' kaette mairimash'ta ga, chōdo teishaba de aimash'ta. Yokos'ka ye iku tokoro desh'ta.</i> | As you know, I went to Yokohama the day before yesterday, and came back yesterday; just at the station I met him: He was going to Yokos'ka. |
| B. <i>sō de gozaimas' ka!</i> | Was he? |
| A. <i>ototsama wa go sōken de gozaimas' ka?</i> | Is your father in good health? |
| B. <i>arigatō. ai-kawarazu tassha de gozaimas'.</i> | Thanks. He is well as usual. |
| A. <i>okkasama wa mō inaka kara o kaeri de gozaimas' ka?</i> | Has your mother come back from the country already? |

B. mada kaette mairimasen' ga, kinjits' gakkō no keiko ga hajimarimas' kara, mama naku kodomo wo tsurete kaette mairimas'.

A. sore de wa go shisoku to o jōsan wa okkasama to go issho ni inaka ni oide nasaimas' ka?

B. hai, mina orimas'. watashi wa chichi to kanai to sannin de uchi ni nokotte imash'ta.

A. sayō de gozaimas' ka! okkasama to o kodomoshu ga o kaeri nazaru to, suzo o nigiyaka deshō.

B. sayō de gozaimas'. mata yakamashii koto deshō.

A. sore de wa kore de mō o itoma itashimas'. dōka mina sama ye yorosh'ku . . .

B. arigatō. o taku ye mo dōzo yorosh'ku . . .

A. arigatō. sayō nara.

B. sayō nara.

She has not yet come back; but as the school will begin in a few days, she will come back without delay with the children.

Then your son and daughter have gone to the country together with your mother?

Yes, all have gone. Myself, father and wife, we three have been remaining at home.

Indeed! if your mother and the children are back, it will be all bustle again.

Oh, yes, it will be very noisy again.

Now I must take leave. Please give my compliments to all.

Thanks. Remember me to your family, please.

Thanks. Good-bye.
Good-bye.

Twenty-fourth Lesson.

144. The Attributive Use of Verbs and Sentences.

In Japanese any verb, whether transitive or intransitive, either in the Present or Past Tense, as well as sentences may be used attributively — that is to say, precede the noun like an adjective does, just as in English the Present or Past Participles are used.

145. a) A transitive verb, with or without an Object, thus used attributively corresponds to an English Relative Clause, the noun to which the verb is attached attributively being equivalent to the Antecedent in English.

b) An intransitive verb, or a sentence with an intransitive verb or the verb *suru* used in a neuter sense, or a predicative adjective, thus used attributively, may likewise be rendered in English by a relative

clause, but more commonly correspond to an attributive adjective or participle.

When the expressions mentioned under b), are used as Predicates (corresponding to English predicative adjectives or participles), the Present Tense remains unchanged, whereas the Past Tense must be periphrased by the Subordinative form followed by *iru* (or its equivalents).

The Subject of all sentences used attributively is expressed by the Genitive, though the Nominative may also be used. The Subject of all sentences used predicatively is expressed by the Nominative (*ga*), and the noun qualified by the predicative sentence is placed in the Absolute Case.

Note. — The Japanese language having neither relative pronouns nor relative adverbs, and consequently no relative clauses, their absence is made up for by the above attributive use of verbs and sentences.

Examples of a): [*watakushi no katta*] *uma ga ii*. The horse [I have bought is] good. — [*sensei kara uketotta*] *tegami ni sugu ni kotaemash'tā*. I have answered the letter at once [which I have received from my teacher] — *omae no* (or *ga*) *mizu ni nagekonda mono wa nan' da ka?* What is it that you have thrown into the water? — *mono wo uru hito ga ōk'te kau hito ga s'kunakereba, sono nedan ga yasuku naru ga, uru hito ga s'kunak'te kau hito ga ōkereba, nedan ga kaette takaku narimas'*. If the people who sell goods are many and those who buy are few, the prices get cheaper; but if the people who sell are few and those who buy are many, the prices become, on the contrary, dearer. — *Nihon ni wa kane wo mōkeru tame gaikoku ye itte kane wo jūbun ni mōketa ato de kuni ye kaeru ninsoku ga ōi*. In Japan there are many workmen who go to foreign countries to earn money, and return home after they have earned enough. — *Nihon ni wa uma-rets'ki no mekura de* hitori de machi wo mawatte amma wo suru hito ga tak'san arimas'*. In Japan there are many people who, being blind from birth, walk about the streets alone and practise shampooing.

146. Other verbal forms than the Present and Past, as well as words not capable of being used attributively (as nouns in the Nominative or Accusative, postpositions, adverbs, etc.), can become Attributes by circumlocution — viz., the Future by *to omou* or *to suru*,

* *de*, the Subordinative of *des'*; see Less. 4,29.

the others by *to iu*, *to yobu*, *to meizuru* (to order), *to kaku*, and the like. The periphrastic *to iu* is, besides, often used pleonastically, and makes it also possible to use the direct speech attributively.

Examples: *are wa konnichi wa asonde myōnichi wa benkyō shiyō to omou hito des'*. He is a man who thinks: "To-day I'll play, to-morrow I'll be industrious." — *kawabata ye chikayotte kita toki ni hashi no ue kara mizu ni tobikomō to suru wakai onna ga arimash'ta ga, mukō kara mo hito no kuru no wo mite odorite yamemash'ta*. When I approached the river-side, there was a young woman who was going to jump from the bridge into the water; but seeing that there were also people coming from the other side, she was frightened and gave it up. — *iroiro no ii shōsets' wo katte kure to iu tegami wo uketorimash'ta kara, ima honya ye iku tokoro des'*. Having received a letter saying that I might buy several good novels, I am now going to the bookseller's. — *Suzuki to iu hito*. A man (who is) named Suzuki. — *mada to iu kotoba*. The word *mada*.

Japanese having no passive Participle (as, indeed, no Participle at all), and disliking moreover passive constructions, the verbs used attributively are for the most part active ones.

Examples: *hirugoro ni uchi kara motte kita bentō wo toridash'te tabete izumi kara kunda mizu ippai nonde mata dekakemash'ta*. About noontime we took our lunch we had brought with us from home, drank a glass of water we had drawn from the spring, and started off again. — *kore wa kodomo no hikiyabutta tegami no kuzu des'*. These are the pieces of the letter which the children have torn.

147. Most conjunctions serving to link clauses together are nothing but nouns preceded by an attributive verb. Thus:

Nihon ni iru jibun ni. (At the time) when I was in Japan. — *ame ga futta toki*. (At the time) when it rained. — *yūbinkyoku ye iku tsuide ni, s'koshi kitte wo katte kite kure*. On the occasion of your going to the post-office, buy some stamps for me. — *dekakeyō to suru tokoro ye tomodachi ga kite tsui ni deraremasen' desh'ta*. Just when (lit., to the place where) I was going to start, a friend came, so at last I could not go out.

148. When the verb which in an independent sentence governs a postposition, is attached attributively

to the noun depending on that postposition, the postposition is omitted.

Examples: *watashi ga uma ni notte ita*. I was riding on a horse: *watashi no notte ita uma wa kurige des'*. The horse I was riding (on) is of chestnut colour. — *kinō ano hito ni toi wo kakemash'ta*. Yesterday I put a question to that man: *kinō toi wo kaketa hito ga mada henji wo shimasen'*. The man I put a question (to) yesterday has not answered yet. — But: *hito ni kaketa toi wa muzukashiku nai*. The question I put to the man is not difficult, — because in the last instance, instead of the noun depending on *ni* (*hito*), another word has become the antecedent of the attributive verb (viz., *toi*). — *ano hito wa Nagasaki ye iten shimash'ta*. That man has removed to Nagasaki: *ano hito no iten sh'ta tokoro wa Nagasaki des' ka?* Is the place where that man has removed (to) Nagasaki? — *sakunen koko ye kita toki ni Taizankwan to iu yadoya ni tomarimash'ta*. When I came here last year, I stopped at a hotel called (which they call) Taizankwan: *sakunen koko ye kita toki ni tomatta Taizankwan to iu yadoya ga kinō no kaji de maru de yakete shimaimash'ta*. The hotel called Taizankwan, where I stopped when I came here last year, has been entirely burnt down by yesterday's fire.

149. Instead of attaching several attributive verbs or sentences to a noun, the language prefers other modes of expression more easily understood, thus:

konaida katte taihen ni tatemashi wo sh'ta ie wa hikkosh'ta nochi ni sugu yaketa. The house which I bought the other day and considerably enlarged, was burnt down soon after I had moved into it! — The following sentence is easier and therefore preferred: *konaida ie wo katte taihen ni tatemashi wo sh'ta ga, hikkosh'ta nochi ni sugu yaketa*. The other day I bought a house and enlarged it considerably; but soon after I had moved in, it was burnt down.

Words.

chizu a geographical map
namboku ni from south to north
kikō climate, weather
moyō condition
hokui north latitude
do a degree
iikata an expression
shufu the capital, metropolis
nitchū in the midday
shitsu-nai in the room

ondo temperature
Kwashi Fahrenheit
kandankei a thermometer
yasumi rest, holiday
shoyak'sho all the offices
tekigi when circumstances are favourable
kyūka vacation, holiday; —
ga deru holidays are given
gak'sei a student

<i>kan-in</i> an official	<i>sui</i> elegance
<i>hisho</i> summer-resort, avoiding the heat of summer	<i>daidai</i> every generation
<i>hishoryokō</i> a journey to avoid the heat of summer	<i>fumoto</i> the foot of a mountain
<i>shimin</i> townspeople	<i>chikaku no</i> near
<i>jōtō shakai</i> the upper classes of society	<i>betsu ni suru</i> to leave aside
<i>Tōkyōjin</i> the people of Tōkyō	<i>oshimu</i> to spare, to regret
<i>onsen</i> a hot spring	<i>taeru</i> to cease, to leave off
<i>kaisuiyoku</i> sea-bath	<i>mare ni</i> seldom
<i>zaijū</i> residing	<i>naishi</i> up to, from — to (placed between the two numbers)
<i>tamaya</i> a sepulchre	<i>tsuide ni</i> on the occasion
<i>kenchiku</i> a building	<i>sono ta</i> besides
<i>sōshoku</i> decoration	<i>tsūzoku</i> commonly
	<i>koto ni</i> especially
	<i>shizen</i> naturally.

24. Reading Lesson.

Nihon no nats'.

Nihon wa chizu de¹ mite wakarū tōri namboku ni nagaku arimas' kara, kikō no moyō mo tokoro ni yotte taihen ni chigaimas'. hokui go-jū-do² chikaku no Chishima³ no samui no ya ni-ju-ni-san⁴-do no Taiwan⁵ no atsui no wa betsu ni sh'te mo, Kyūshū⁶ chihō wa fuyu de mo mare ni yuki ga furu kurai de aru no ni⁷, Hokkaidō wa nenjū taitei no yama ni yuki ga aru kurai ni chigatte imas'. sayō de aru kara, hito-kuchi ni Nihon no nats' to itte mo hotondo imi no nai iikata des' ga, ima koko de wa shufu⁸ no Tōkyō kimpēn no nats' no koto wo o hanashi shimashō naraba, koko mo nats' wa nakanaka atsui no de arimas'. nitchū shitsu-nai no ondo wa mazu Kwashi ku-jū-do⁹ naishi hyaku¹⁰-do to iu tokoro de arimashō. tsuide ni mōshimas' ga, Nihon de kikō ni ts'kau kandankei wa tsūzoku ni wa mina Kwashi no de arimas'.

gakkō wa sh'chi-gats'¹¹ tōka¹² kara ku-gats'¹³ tōka made roku-jū-nichi-kan¹⁴ yasumi ni nari, shoyak'sho mo tekigi kyūka ga demas' kara, gak'sei wa inaka ye kaeri, kan-in mo ōku wa hishoryokō tō ni dekake, sono ta shimin mo jōtō shakai wa sore sore hisho ni demas'. Tōkyōjin no hisho ni yuku tokoro wa onsen de wa¹⁵ Hakone, Ikao, Isobe, kaisuiyoku de wa Ōiso, Kamakura nado ga omo naru tokoro de, sono hoka

¹ from the map. — ² the 50th degree. — ³ "the 1,000 islands," the Kurile islands. — ⁴ the 22nd or 23rd degree. — ⁵ the isle of Formosa. — ⁶ instead of Kyūshū no chihō; no between Chinese words is often dropped. — ⁷ while (adversative). — ⁸ in Tōkyō pronounced *shifu*; no is the explicative Genitive. — ⁹ 90 degrees. — ¹⁰ 100 degrees. — ¹¹ the 7th month. — ¹² the 10th of the month. — ¹³ the 9th month. — ¹⁴ for 60 days. — ¹⁵ among. —

ni mo iroiro arimas'. zaijū Seiyōjin no mottomo tak'san hisho ni yuku tokoro¹⁶ wa Karuizawa to Nikkō to de arimashō ka¹⁷.

Nikkō wa Tokugawa ichi-dai¹⁸-shōgun Ieyas' no tamaya no aru tokoro de, kenchiku sōshoku tō subete kane wo oshimazu Tokugawa jidai no sui wo daidai atsumeta tokoro de arimas' kara, Nihonjin no kembuts'nin mo nenjū taemasen' ga, nats' ga koto ni ōi no des'. koko wa Shinsan¹⁹ no fumoto de furui ki nado ga tak'san arimas' kara, shizen suzushii no de arimas'.

¹⁶ the places where the Europeans residing (in Japan) mostly go. — ¹⁷ are, I suppose. — ¹⁸ the first shōgun of the family of Tokugawa. — ¹⁹ name of a mountain.

24. Exercise.

The plant I bought on the market the other day has faded (*kareru I*) already. The flowers of Mukōjima being in full bloom at present, there are many people who go to look at them. What (how) does become of those children who leave their houses by themselves, walk about the streets, and finally become unable to find the way back (have become not knowing)? Has the carpenter who fell from the roof yesterday died? That is a man I have seen for the first time to-day. Who was the man who told that strange affair? Was not the man who passed by just now with a large hat (*kasa*) on and with his clothes torn (to tear *yabukeru I*) a beggar? I have got a letter from my friend Hayashi, (to ask) if I would not go to the theatre with him to-morrow; but how would it be if you would also go with us? Is Mr. Hayashi the gentleman I met in your house the other day? Show what you have in your hand! Please show me once the envelop (*jōbukuro*) this letter was put in. To-day I have brought the books you have ordered (*atsuraeru*) yesterday.

Dialogue.

shujin. o matase mōsh'te shits'rei desh'ta. tadaima okita tokoro de gozaimas'.

I beg your pardon for having kept you waiting. I have only just got up.

kyaku. dō itashimash'te, go yukkuri to.

Please don't mention it; no hurry!

shujin. fudan wa hayaku okimas' ga, sakuya s'koshi osoku yasumimash'ta kara.

Generally I get up early, but as I went to bed somewhat late last night . . .

kyaku. maiasa nan'-doki ni o mezame ni narimas' ka?

At what o'clock do you get up every morning?

shujin. roku-ji ka roku-ji han ni okimas'.

I get up at six or at half past six.

kyaku. sore wa taisō hayaku o mezame de gozaimas'.

Then you get up very early.

shujin. arigatō. nani ka go yō
de gozaimas' ka?

kyaku. bets' na koto de mo arima-
sen' ga, shōshō o negai ga
arimash'te mairimash'ta.

shujin. nanigoto de gozaimas'?
watakushi ni dekimas' na-
raba.

kyaku. arigatō gozaimas'. aru
Nihon no tomodachi to
myōnichi issho ni Mukō-
jima ye ikō to iu yakusoku
wo itashimash'ta ga, s'ko-
shi yondokoronai yōji ga
dekimash'te yakusoku wo
mamoru koto ga dekima-
sen' kara, tomodachi ni
shirasetai to omoimas' ga,
watakushi wa Nihongo wa
s'koshi hanashimas' ga, ji
wo kaku no wa ikkō de-
kimasen' kara, kotowari
no tegami wo ittsū kaite
itadakitō gozaimas'.

shujin. o yasui go yō des'. sugu
ni kaite agemas'. chotto o
machi kudasai!

kyaku. arigatō gozaimas'.

shujin. mō dekimash'ta. kore de
gozaimas'.

kyaku. arigatō gozaimas'. go yō
ō no tokoro o jama wo
itashimash'ta.

shujin. ie, dō itashimash'te.

kyaku. mō o itoma wo itashi-
mas'. sayō nara.

shujin. sayō nara.

Thanks. What can I do for
you?

There is nothing particular, but
I have come because I have
something to ask of you.

What is it? If I can do it...

Thanks. I have made an agree-
ment with a Japanese friend
to go with him to Mukōjima
to-morrow; but having got
some unavoidable business,
I cannot keep my promise,
and wish to let my friend
know it. Now, I can speak
a little Japanese, but cannot
write at all. So I wish to
have a letter of refusal
written for me.

Oh, that's a trifling service. I
will write it for you at
once. Please, wait a moment.

Thanks.

I have done already. Here
it is.

Thank you very much. I have
been disturbing you, though
you have so much to do
yourself.

Please, don't mention it.

Now I will take my leave. Good-
bye.

Good-bye.

Twenty-fifth Lesson.

150. The Attributive Use of Verbs and Sentences
(continuation). Examples of b).

1. Intransitive verbs:

used attributively:

mieru (what can be seen) visible

mienai (what cannot be seen) invisible

yomeru (what can be read) legible

used attributively:
yomenai (what cannot be read) illegible
taberareru (what can be eaten) eatable
taberarenai (what cannot be eaten)
 uneatable
f'totta (*f'toru* to become thick) thick, fat
yaseta (*yaseru* to become thin) thin, lean
kawatta (*kawaru* to change) changed,
 different
kumotta (*kumoru* to get cloudy) cloudy
hiraketa (*hirakeru* to open) civilised
yogoreta (*yoyoreru* to become dirty) dirty
ikita (*ikiru* to come into existence) living
shinda (*shinu* to die) dead

used predicatively:

<i>f'totte</i>	<i>iru</i>	or	<i>oru</i>
<i>yasete</i>	»	»	»
<i>kawatte</i>	»	»	»
<i>kumotte</i>	»	»	»
<i>hirakete</i>	»	»	»
<i>yogorete</i>	»	»	»
<i>ikite</i>	»	»	»
<i>shinde</i>	»	»	»

2. Expressions formed with *suru* and other verbs:

used attributively:
benkyō suru (he who is industrious or
 diligent) industrious, diligent
gaman suru (he who is patient) patient
enryo suru (he who is diffident) diffident
assari sh'ta (what is made plainly)
 plain, simple
shikkari sh'ta (what is made firmly)
 firm, tight
chanto sh'ta (what is made correctly)
 correct, tidy
ippai haitta (into what one cupful has
 entered) full

used predicatively:

<i>assari sh'te iru</i>	or	<i>oru</i>
<i>shikkari sh'te</i>	»	»
<i>chanto sh'te</i>	»	»
<i>ippai haitte</i>	»	»

3. Sentences with an intransitive verb:

used attributively:
kyōiku no aru (with whom there is
 education) educated
kyōiku no nai (with whom there is no
 education) uneducated
kagiri no aru (where there is a limit)
 limited
kagiri no nai (where there is no limit)
 unlimited
tsumi no aru (where there is a crime)
 guilty
tsumi no nai (where there is no crime)
 innocent
na no aru (where there is a name)
 renowned, famous

used predicatively:
kyōiku ga aru (*ari-*
mas', gozaimas')
kyōiku ga nai (*ari-*
masen', gozaimasen')
kagiri ga aru
kagiri ga nai
tsumi ga aru
tsumi ga nai
na ga aru

used attributively:

kanai no aru (with whom there is a wife) married*kusuri ni naru* (what becomes a medicine) wholesome, good for one's health*doku ni naru* (what becomes poison) unwholesome, bad for one's health*gai ni naru* (what turns to be injurious) injurious*yō or yaku ni tats'* (what stands for use) useful*yō or yaku ni tatanai* useless*me ni tats'* (what stands in the eyes) striking to the eye, conspicuous*ki ni iru* (what enters the mind) agreeable*ki ni iranai* disagreeable*nen no itta* (in what thought has entered) careful*ki no kiita* (wherein the spirit has had effect) smart, skilled

used predicatively:

*kanai ga aru**nen ga itte iru or oru**ki ga kiite* » » »

4. Sentences the predicate of which is an adjective:

used attributively:

benri no ii (the convenience of which is good) convenient*benri no warui* (the convenience of which is bad) inconvenient*kiryō no ii* (whose appearance is good) beautiful*kiryō no warui* (whose appearance is bad) ugly*tsugō no ii* (the convenience of which is good) convenient*tsugō no warui* (the convenience of which is bad) inconvenient*un no ii* (whose luck is good) lucky*un no warui* (whose luck is bad) unlucky*ki no hayai* (whose spirit is quick) irritable*ki no noroi* (whose spirit is slow) phlegmatic*wakari no hayai* (whose comprehension is quick) intelligent*ishi no ōi* (where stones are many) stony

used predicatively:

benri ga ii is convenient*benri ga warui* is inconvenient*kiryō ga ii* is beautiful*kiryō ga warui* is ugly*tsugō ga ii* is convenient*tsugō ga warui* is inconvenient*un ga ii* is lucky*un ga warui* is unlucky*ki ga hayai* is irritable*ki ga noroi* is phlegmatic*wakari ga hayai* is intelligent*ishi ga ōi* is stony

used attributively:	used predicatively:
<i>ishi no s'kunai</i> (where stones are few) stoneless	<i>ishi ga s'kunai</i> is stoneless
<i>jinkō no ōi</i> (the population of which is numerous) populous	<i>jinkō ga ōi</i> is popu- lous
<i>jinkō no s'kunai</i> (the population of which is scarce) sparsely populated	<i>jinkō ga s'kunai</i> is sparsely populated
<i>me no chikai</i> (whose eyes are near) short-sighted	<i>me ga chikai</i> is short- sighted
<i>mimi no tōi</i> (whose ears are far) dull of hearing	<i>mimi ga tōi</i> is dull of hearing

Examples: *Nihonjin wa taigai assari sh'ta kuimono ga s'ki des'*. The Japanese like for the most part plain food. — *Taiwan wa hambun gurai hirakete imasen'*. Taiwan is about one half uncultivated. — *meshits'kai wo yatoō to omoimas' ga, ki no kiita mono wo go zonji de wa gozaimasen' ka?* I think of hiring a boy; don't you know any smart fellow? — *kono shosei wa nakanaka benkyō shimas'*. This pupil is very diligent. — *Shina wa hijō ni jinkō no ōi kuni des'*. China is an extremely populous country. — *Yezo wa jinkō ga s'kunai*. Yezo is sparsely populated. — *ano ko wa wakari ga hayai*. That child is intelligent. — *wakari no hayai ko des'*. It is an intelligent child. — *ano f'totta hito wo goran!* Look at that big fellow. — *saru no niku wa taberareru mono des' ka? hai, taberaremas'*. Is the flesh of monkeys eatable? Yes, it is eatable. — *are wa makoto ni kiryō no ii onna des'*. That is indeed a beautiful woman. — *ano hito wa mimi ga tōi kara, takaku hanasanakereba kikimasen'*. That man being hard of hearing, if you don't speak loud, he will not hear. — *ano wakai mono wa yaku ni tatanai yats' da*. That young man is a good-for-nothing fellow. — *jinrikisha wa jitsu ni benri ga ii*. Jinrikisha are indeed convenient. — *tenki ga kumotte imas'*. The weather is cloudy. — *kono e wa o ki ni irimas' ka? ie, nakanaka ki ni irimasen'*. Does this picture please you? No, it does not please me at all. — *ki ni iranai mono wo katte wa naran'*. Things that don't please you, you must not buy.

151. It has been said in Lesson 24, 145 a) that the noun to which a verb or sentence is attached attributively is equivalent to the antecedent. "He", "she", "they", "those", before "who" are rendered by *hito* or *mono*, or sometimes by *no*; "that", "those", before "which", by *koto* (abstract) or *mono* (concrete) or *no* (for *koto* and *mono*). — *no* takes the case-particles *wa*, *ga*, *ni*, *wo*, the post-

position *mo*, and, if predicate at the end of a clause, *de*, at the end of the sentence, *des'*.

Examples: *kore wa sakujits' koko ye kita hito de wa arimasen'*. That is not he who came here yesterday. — *ano mise de katta sakana wa yokatta ga, ichiba de katta no wa warui*. The fish I have bought at that shop were good, but those which I bought on the market are bad. — *ano hito no hanash'ta koto (or no) wa hontō des' ka?* Is that which that man has said true? — *ima tamoto ni ireta no wo dash'te misena!* Take out and show what you have just put into your sleeve. — *kono tokei wa watashi no motte iru no ni goku nite imas'*. This watch resembles very much that which I have.

152. Educated persons sometimes use unnecessarily, in imitation of Chinese, the expression *tōkoro no* (of the place) after the attributive verb in the sense of "who" or "which", thus:

kore wa watakushi no hossuru tokoro no mono de wa arimasen'. That is not what (or that which) I wish for (not different from: *watakushi no hossuru mono*).

Words.

yamamichi a mountain road
kosui a lake
tochū ni on the way
taki a waterfall
kaimen jō above the sea-level
shaku a foot (the measure)
korai from olden times
shukuba a post-station
ittokai a principal town
kourishōnin a retail dealer
akinaidaka income from business
seijika a politician
shimbundane subject-matter of newspapers
yūgata the evening
uchiwa a fan
katate one hand
shichū in town
kaimono shopping
yabun the night
ennichi a festival
roten a booth
koppu a cup, a glass; — *ni*
ippai a glassful

kōriya ice-cream shops
asagao the convolvulus
sakari full bloom
hiru daytime
asatsuyu morning dew
jinkō the work of men; — *no* made by men, artificial
hima leisure
beisaku cultivation of rice
yōsan breeding of silkworms
hishodokoro a summer-resort
yoso ye deru to go to some other place
hibiku to feel the effect of
suzumu to cool oneself
nigiwau to be lively or crowded
kizuku to build; *hito no yama wo* — groups of people gather
itaru to attain, to arrive at; — *tokoro* everywhere
kore to iu properly so called
shibomu to fade away
nemui tired, sleepy
koraeru, wo — to suffer from.

25. Reading Lesson.

Nihon no nats' (conclusion).

Nikkō kara yamamichi wo ni-san-ri¹ noboreba, Chūsenji to iu kosui ga ari, mata sono tochū ni wa tak'san taki ga arimas' kara, kono hen wa mattaku nats'shirazu² de arimas'. — Karuizawa wa Shinshū³ Asamayama no fumoto de, Shin-Ets'-tets'dō⁴ de, Usui-tōge wo koeta tokoro de, kaimenjō san-zen-shaku⁵ gurai no tokoro de arimashō ka⁶. koko wa onsen mo nani mo nai tokoro des' ga, tada kikō ga ii to iu no de, Seiyōjin ga nats' yuku koto wa hijō na mono de, korai hitots' no chiisai shukuba de arimash'ta ga, ima de wa nats' dake wa Seiyōjin no ittakai to mieru yō ni narimash'ta.

mata Tōkei no o hanashi ni modorimas' ga, mae ni mōsh'ta tōri omo naru hito wa yoso ye demas' kara, kourishōnin nado wa akinaidaka ni hibiku kurai da to iu koto de arimas'. mata seijika nado mo sō de arimas' kara, shimbundane mo s'kunaku naru to iu koto des'.

des' ga, yūgata nado wa uchiwa wo katate ni suzumi nagara, shichū wo sampo suru mono ga ōku, mata kaimono nado mo yabun ni suru hito ga ōi kara, nakanaka nigiwaimas'. koto ni ennichī ni wa dono roten no mae mo hito no yama wo kizuku arisama de arimas'. mata kōriya ga machi no naka ye itaru tokoro ni dekite koppu ni ippai ikura to sh'te⁷ urimas'.

nats' wa asagao no hoka kore to iu hana wa arimasen'. asagao wa maiasa hi no deru koro made sakari de, hiru wa shibonde tsugi no asa wa mata hoka no hana ga hiraku no de arimas'. hana no s'ki na hito wa nemui no⁸ wo koraete mo, hayaku kara⁹ dekakete mimas'. hi wa mada demasen' shi, asatsuyu ga aru jibun des' kara, nats' no hanami to sh'te wa suzushik'te mottomo yoroshii no de arimas'. asagao wa mina jinkō-teki no mono des' kara, kōen nado ni wa arimasen' de, uekiya ga ts'kutte hito ni misetari uttari suru no de arimas'.

kore made mōsh'ta tōri Tōkei no hito wa nats' to ieba, hima no hō des' ga, chihō wa mottomo isogash'ku beisaku yōsan nado no sakari no jisets' de, nakanaka hishodokoro de wa arimasen'.

¹ two or three *ri*. — ² is entirely not knowing summer. — ³ Mount Asama, in the province of Shinshū. — ⁴ *Shin-Ets'*, abbreviation of *Shinano-Echigo*, the names of two provinces. — ⁵ 3,000 feet. — ⁶ is, I suppose. — ⁷ *koppu (ni) ippai* one glassful: *ikura to sh'te* at so and so much. — ⁸ cf. Less. 9,64. — ⁹ they go out early (*lit.*, from early).

25. Exercise.

With such dirty clothes on you must not enter a person's house. Short-sighted people cannot enter the Navy (*kai-gun*). This being a mountain rich in stones, it is indeed hard to ascend (*noborinikui*). Is that true what was written in yesterday's newspaper? Children are innocent beings. Look at that wrestler! He is extremely fat. That man is too diffident, it is embarrassing. This country being pretty much cultivated, there are many educated people in it. He is an entirely good-for-nothing fellow. In Japan Tōkyō is the most populous place. Is that not a beautiful woman? That is indeed a diligent pupil. He always goes out (*gaishutsu suru*) tidily dressed (in [*de*] tidy clothes [*nari*]). His appearance (*minari*) is always tidy. If one hears (*kiite miru*) his discussions (*giron*), they are always firm. He is a steady man. As to his inquiries (*shirabe*), he always makes careful investigations (*chōsa*). That is a matter (*koto*) which shows (is) your carefulness. This war looks as if it were endless. His learning is limited.

Dialogue.

o Kiku. o hayō gozaimas'. sakujits' wa Shōkonsha no o matsuri wo goran ni narimash'ta ka?

Good morning. Did you see the Shōkonsha festival yesterday?

o Tama. ie, tsui mi ni yuku koto ga dekimasen' desh'ta. yadogataidaimashutchōchū de, nao jochū wa sakujits' hoka ye ts'kai ni dashimash'ta no de, watakushi wa rusubanyaku de arimash'ta kara.

No, at the last I could not go to see it. My husband is on an official journey at present; besides, I sent the servant out with a message yesterday, so I had the duty to keep the house.

o Kiku. sō de arimash'ta ka? sore wa zannen de arimash'ta. sakujits' wa taisō na hitode de, o matsuri mo taihen ni nigiwaimash'ta.

Is it so? I feel sorry for you. Yesterday there were lots of people out, and also at the festival it was very crowded.

o Tama. dōzo, s'koshi bakari kikasete kudasaimesen' ka?

Please won't you have the kindness to let me hear a little about it?

o Kiku. hai. watakushi wa o hirumae ni mus'me wo tsuremash'te kembuts' ni mairimash'ta. chōdo sono jibun ni gunjin san-gata ga taihen ni tai wo kunde o mairini natte orimash'ta. sōsh'te gakutai made ga

Well, I went in the forenoon with my daughter to see it. Just at that time the soldiers forming a body came on. And even a band of musicians was playing in the neighbourhood. It was really splendid and lively. Especially the

*sono kimpō de gaku wo
yatte orimash'te makoto ni
rippa de nigiyaka de ari-
mash'ta. mottomo heitai
san-gata wa reifuku wo
ts'kete shikantachi wa mina
uma ni notte sorotte mi-
goto de arimash'ta. kei-
bajō ni wa chōdo keiba ga
arimash'te watakushi mo
sajiki kara kembuts' shiyō
to omoimash'ta ga, tak'san
no hito de tsui soko ye
yuku koto ga dekizu ni
tōi tokoro kara shibaraku
kembuts' shimash'ta ga,
jūbun yoku miru koto ga
dekimasen' de zannen de
arimash'ta.*

soldiers with the parade uni-
form on, the officers all on
horseback arranged in order
were nice. On the race-
course there were just horse-
races going on, and I thought
to look at them also from
the stand; but as there were
many people, and at last I
could not get there, I looked
awhile from afar; but it was
a pity: I could not see well
enough.

Twenty-sixth Lesson.

153. **The Numeral.** The Japanese language has two sets of numerals, one of Japanese origin, but limited to the numbers one to ten, and a few more which, however, are antiquated and only used in certain cases, and another borrowed from the Chinese, which is complete.

I. Cardinal Numbers.

The numbers of the Japanese set have three forms: a substantive form, an adjective form used in compounds, and an enumerative form. They are:

a) substantive form b) adjective form c) enumerative form

<i>hitots'</i>	<i>hito</i>	<i>hi</i>	one
<i>f'tats'</i>	<i>f'ta</i>	<i>fu</i>	two
<i>mits'</i>	<i>mi</i>	<i>mi</i>	three
<i>yots'</i>	<i>yo</i>	<i>yo</i>	four
<i>itsuts'</i>	<i>itsu</i>	<i>itsu</i>	five
<i>mut's'</i>	<i>mu</i>	<i>mu</i>	six
<i>nanats'</i>	<i>nana</i>	<i>nana</i>	seven
<i>yats'</i>	<i>ya</i>	<i>ya</i>	eight
<i>kokonots'</i>	<i>kokono</i>	<i>kokono</i>	nine
<i>tō</i>	<i>tō</i>	<i>tō</i>	ten.

Above ten:

hatachi 20 years old;

chi 1,000 in *Chishima* the 1,000 islands (that is, the Kurile Islands);

yorozu 10,000; *Yorozuya* (the house of 10,000 kinds of articles) frequently used as a shop-name.

Cf. also 156 Remark on a).

154. Remark on a). The substantive forms are used either without a noun, or they follow the noun or its case-particles, or they precede the noun as Genitives or, more rarely, without *no*.

Examples: *kono kodomo wa ikuts' des' ka?* How old is this child? *kokonots' des'*. It is nine (years old). — *wa-takushi no segare wa kyō tō ni narimas'*. My son is 10 (years old) to-day. — *mits' to yots' wo yoseru to, nanats' ni narimas'*. If one adds up 3 and 4, it is 7. — *ikura iriyō des' ka?* How many are wanted? — *mut's' de tak'san (des')*. Six will do. — *mainichi asameshi ni tamago wo f'tats' tabemas'*. Every morning I eat two eggs for my breakfast. — *kono heya ni mado ga yots' arimas'* or *yots' no mado ga arimas'*. In this room there are 4 windows. — *kono mikan wa tō (de) ikura des' ka?* How much do 10 pieces of these oranges cost?

155. Remark on b). They are used to form compounds mostly of Japanese origin, thus:

ma interval, numerative (Less. 28) for rooms: *heya* or *zashiki hito-ma, f'ta-ma, mi-ma, yo-ma, itsu-ma, mu-ma, nana-ma, ya-ma, kokono-ma, tō-ma* one room, two rooms, etc., up to ten rooms.

suji a line, numerative for ribbon-like things — e. g., *obi* a belt: *obi hito-suji, f'ta-suji*, etc., up to *tō-suji* one belt, two belts, etc.

tabi time: *hito-tabi, f'ta-tabi, mi-tabi*, etc. — *tō-tabi* one time, two times, etc.

tsuki a month: *hito-tsuki, f'ta-tsuki*, etc., up to *tō-tsuki* one month, two months, etc. — On Chinese expressions for counting months cf. Less. 29, 170.

hako a box: *hito-hako, f'ta-hako*, etc., up to *tō-hako*, one box full, two boxes full, etc., or one box, two boxes, etc. — But *hako hitots', hako f'tats'*, etc., only means one box, two, etc., boxes.

e (a pile; only used in Compounds): *hitoe, f'tae, mie, yoe*, etc., up to *tōe* single, twofold, threefold, etc.

ban evening: *hito-ban*, *f'ta-ban*, *mi-ban*, *yo-ban* (rarely above four) one evening, two, three, four evenings.

— Above four the Chinese numbers are used.

bin a bottle: *hito-bin*, *f'ta-bin*, *yo-bin* one bottle full, two, four bottles full. Only these are in use, the others are replaced by the Chinese numbers.

Above ten all these words are attached to Chinese numbers.

Isolated expressions are: *hito-kuchi* one mouthful, a draught; *hito-me ni* at one look, at a glance; *f'tago* twins (but *f'tats'go* a child two years old; *mits'go* a child three years old, and "triplets"); *mi-kumi* three sets, each consisting of any number of pieces; but *mitsugumi* one set consisting of three pieces — *e. g.*, *mitsugumi no sakazuki* a set of sake-cups (being three cups); *f'ta-gokoro* two hearts, meaning "double-dealing."

156. The Japanese numbers except *hitots'* are attached to the word *ka* (day), which is not used alone, and then form the following expressions:

<i>futs'ka</i>	2	days, or the	2 nd	day of the month
<i>mikka</i>	3	» » »	3 rd	» » » »
<i>yokka</i>	4	» » »	4 th	» » » »
<i>its'ka</i>	5	» » »	5 th	» » » »
<i>muika</i>	6	» » »	6 th	» » » »
<i>nanuka</i>	7	» » »	7 th	» » » »
<i>yōka</i>	8	» » »	8 th	» » » »
<i>kokonoka</i>	9	» » »	9 th	» » » »
<i>tōka</i>	10	» » »	10 th	» » » »
<i>hats'ka</i>	20	» » »	20 th	» » » »
<i>misoka</i>	—	— — —	30 th	» » » »
<i>ōmisoka</i>	—	— — —	31 st	of December.

Other words formed with these numerals are:

hitori one person, *hitori de* alone

f'tari two persons, *f'tari de* with another

yottari four persons

ikutari how many persons.

In all other cases Chinese numbers must be made use of. Cf. Lesson 27, 157.

Examples: *nana-korobi ya-oki* (proverb). Seven times falling, eight times getting up (final success after many failures). — *muika no shōbu*, *tōka no kiku* (proverb). The Sweet Flag of the 6th day, and the Chrysanthemum of the 10th. (On the 5th day of the 5th month the houses are decorated with Sweet Flags, on the 9th of the 9th month is the Chry-

santhemum festival. — To come when the festival is over, to be too late.) — *nana-tabi tazumele hito wo utagae*. Seven times inquire, then you may suspect another. — *gosekku to iu mono wa shōgats' no nanuka san-gats' no mikka go-gats' no its'ka sh'chi-gats' no nanuka ku-gats' no kokonoka ni iwau matsuri des'*. The so-called 5 Festivals are festivals celebrated on the 7th of the 1st month, on the 3rd of the 3rd, on the 5th of the 5th, on the 7th of the 7th, on the 9th of the 9th month. — *futs'kayoi to iu no wa mae no ban ni nomisugite yokujits' koromochi ga waruku zutsū nado suru toki wo iu*. What they call "two-days drunkenness" is said when a person has drunk too much on the evening before, and feels bad and has a headache, and so on, on the following day. — *moshi aru hito ga toshi wo totte rōmō sh'ta toki ni, sore wo hachi-jū no mits'go to iimas'*. If a person gets old and behaves dotingly, they call him a three years' child of eighty years.

c) Instead of the Japanese enumerating numerals, the Chinese numbers may be used as well.

Words.

sekku a great festival
hatsusekku the first festival after
 a child's birth [first festival
hats' the first, — *no sekku* the
hina a doll
otona an adult
ō-sawagi great noise, uproar
uchijū the whole house, all
 people of the house
shirozake white (sweet) sake
sora the sky
ichi-men the whole surface
kaminari thunder
hatsugaminari the first thunder
heso the navel
senkō an incense-stick; — *wo*
tateru to burn incense-sticks
kuwabara a word uttered as a
 charm to protect one from
 thunder
tadagoto common thing
kura a fireproof storehouse, a
 godown
hikime a whizzing arrow
yumi a bow
meshits'kai a servant
jiman conceitedness, self-praise;
 — *wo iu*, — *wo suru* to boast
hata side; — *de* by the side of
aburaase cold sweat

zamā = *zama* wastate, condition
hito-mae de in the presence of
 people
tsumaran' worthless
makkura (na) quite dark [time
toki naran' jibun ni at an unusual
okubyō na cowardly
tomeru to hold back [noisy
waiwai sawagu to cry and be
osaeru to press [thing
mogurikomu to creep into some-
iits'kus' to say something until
 one becomes hoarse
tsukits'keru to put
yowaru to become faint
iyagaru to dislike
waiwai iwareru to be shouted at
nagas' to shed
kus'kus' warau to chuckle
shabekuru to chat, to talk
nigedas' to flee
iya sa don't
kotchi = *kochi*; — *ye* this side
garagaragara grumbling
ka shira = *ka mo shiren'* perhaps
hōbō everywhere
kore I say!
tende all
fudan common
taratara dripping.

26. Reading Lesson.

Sekku¹ no hanashi.

hatsusekku² no iwai ni kita kyaku no kaerō to suru³ no wo shujin ga tomete: «iya sa, kotchi ye!» — to. — «ē, ōki ni go chisō ni narimash'ta. taisō o kazari ga dekimash'ta sō⁴ de, tadaima chotto oku⁵ wo haiken itashimash'ta ga, makoto ni kekkō de gozaimas' na. ē, konnichi wa o sekku to iu no de o jō sama no hats' no o sekku de makoto ni nani ka kō⁶ ōuchi ye de mo⁷ itta yō de gozaimas' na. jits' ni kono o hina sama wo miru to, otona de mo kokoromochi ga yokutte kirei de gozaimas' na.» — «ā⁸, sayō de, kore wa tsumaran' mono da ga, dōka agatte kudasai!» — «arigatō zonjimas'.»

ō-sawagi de, uchijū hats' no o sekku to iu no de⁹ shikiri ni shirozake wo nondari s'hte waiwai sawaide iru. sono uchi ni¹⁰ sora ga ichi-men makkura ni kumotte kimash'ta. garagaragara to iu¹¹ toki naran' jibun ni osoroshii kaminari. «taisō kaminari ga natte kita ga, sugu yamu ka shira» — to omou uchi ni, garagaragara to dandan hidoku naru bakari. «dōmo, nan' des' ne, kore wa o sekku no hatsugaminari des' ga, amari ii kokoromochi no mono ja gozaimasen' na» — to, heso wo osaeru mono¹² ga ari, okubyō na mono wa todana ye mogurikonde o senkō wo tatete¹³ iru. — «kore! hōbō shimena!¹⁴ shimena! sōsh'te hayaku o senkō wo tate nasai!» — onna kodomo wa kuwabara!¹⁵ kuwabara! tende iits'ku-shimas' kurai. «kore wa tadagoto de wa nai. nan' de mo kō iu toki ni wa uchi no kura ni hikime no yumi¹⁶ ga aru

¹ There are five festivals called *go-sekku* (*go* = 5) — viz., on the 7th of the 1st month (*jinjits'*), on the 3rd of the 3rd month (*jōki*), on the 5th of the 5th month (*tango*), on the 7th of the 7th month (*tanabata*), on the 9th of the 9th month (*chōyō*), all by the old calendar. — ² Families use to celebrate the first festival after a child's birth — namely, for boys that of the 5th, for girls that of the 3rd month. These festivals are also celebrated afterwards instead of the birthdays. The children receive presents, the girls, e. g., dolls. Guests are invited and entertained with *shirozake*. — ³ *to suru* = *to omou*. — ⁴ I had heard that all was greatly decorated. — ⁵ the inner parts of the house. — ⁶ *nani ka kō* (*lit.*, something so) about. — ⁷ say. — ⁸ Words of the host. — ⁹ the same as *o sekku de*. — ¹⁰ in the meantime. — ¹¹ *to iu* is to be connected with *osoroshii*: a terrible thunder, at an unusual time, sounding *garagara*. — ¹² There are people who press their navel (lest it might be stolen by the thunder). — ¹³ to burn incense is another charm against thunder. — ¹⁴ Imperative of *shimeru*: shut up (doors and windows)! — ¹⁵ the original meaning of this word is not known. — ¹⁶ an arrow the head of which is perforated so that it produces a whizzing sound when shot. It

kara, ā iu mono wo iranakereba kaminari wa tote mo yamumai» — to iu uchi ni meshits'kai ga kite: «danna! danna!» — to. — «nan' da?» — «ano, mise de taisō Gembee¹⁷ san ga jiman wo itte imas'» — «ē, nan' te'tte¹⁸?» — «nan' da ka? hikime no yumi wo ita koto ga aru.¹⁹ Yorimasa²⁰ hodo ja gozaimasen' ga'tte jiman wo itte imas'» — «ā, sō ka? sō, sō, kore wa Kyō²¹ no hito da'kke! sugu ni Gembee wo tsurete kina! hayaku!»

kore kara ōzei de tsurete kuru. «danna, koko ye kimash'ta.» — «sō ka! omae taisō jiman wo sh'te Yorimasa hodo ja nai to ka²² itta sō da ga, chotto hikime no yumi wo yatte²³ mite kunna!» — «ie, anata, watashi wa sonna koto wo yatta koto wa omaen²⁴». — «iya, sonna koto wo iwanai de . . .» — to, kore kara o kura kara hikime no yumi wo motte mae ye tsukits'keru kara, Gembee san wa yowatta ne. «m'²⁵, aits' wa amari fudan jiman wo iyagaru kara da.» — «sa, hayaku yatte kure! osoroshii kaminari da kara» to, Gembee wa hata de waiwai iwareru kara, hikime no yumi wo motte shikiri ni kangaeta ga, taratara aburaase wo nagash'te iru. hata de wa kus'kus' waratte: «zamā miro!²⁶ yaru koto wa dekimē²⁷»

Gembee san wa shikiri ni komatte: «amari ōki na koto wo hito-mae de shabekuru mono de wa nai²⁸» — to ii nagara, yumi wo nagete nigedashimash'ta.

is said to destroy the evil influence of spirits. — ¹⁷ the name of a shop-clerk. — ¹⁸ *te'tte* = *to itte*. — ¹⁹ cf. Less. 16,101. — ²⁰ "It is not so well as Yorimasa, but . . . he says and is boasting." *ga'tte* = *ga to itte*. Yorimasa of the family of Minamoto, a celebrated warrior and bowman. — ²¹ *Kyō* = *Kyōto*; *da'kke* no doubt he is. — Yorimasa had lived in *Kyōto*. — ²² *to ka* or something like that. — ²³ *yaru* is often used for other verbs, here for *hiku* or *iru* to shoot. — ²⁴ In the dialect of *Kyōto* *omaen* means *arimassen'*. — ²⁵ words of the people standing around. — ²⁶ "See how he looks!" — ²⁷ instead of *dekimai*. The lower classes pronounce *ai*: *ē*. — ²⁸ cf. Less. 15, end of 96.

26. Exercise.

This house is small, it has only (*sh'ka arimassen'*) four rooms. If there are guests, they remove (*torinokeru*) the sliding-screens (*fusuma*) and make two rooms one room. After having made a marriage-agreement (*kekkon no yakusoku*), the man must on his part (*no hō de wa*) positively send a belt to the woman. These three boxes are full (*ippai haitte imas'*) of clothes (Nominative). This man is very fond of *sake*; it occurred that he drank as much as four bottles in one night. How old are you? I was (became) eight just yesterday.

How many dumplings are there in this luncheon-box? There are only five in it. Is that hotel good? I have stopped (*tomaru*) there one night already, it was very good. When did you arrive? I arrived on the 20th of this month. The last day of the year they call *ōmisoka*. People who have borrowed money during the year (*nen-nai*) must pay it back at the latest on that day. If they don't, the creditor (*kashinushi*) will come and demand (*saisoku suru*) payment of the loan (*shakkin*). How long (*dono kurai no aida*) did you stay (*tōryū suru*) at Hakone this time? I stayed only eight days. The cherry-flowers of Yoshino are all simple, but the cherry-flowers of Mukōjima are double (eightfold). How many rooms do you want (*ō iriyō des' ka*)? One (with [*de*] one) will do (is good).

Dialogue (conclusion).

o Tama. *izure kyō no hiru wa yado to issō ni zehi sajiki wo totte kembuts' shiyō to omoimas'. sono hoka Yasukunijinsha no urate de kifu no ōsumō ga arimas' no de, kono hō ni wa gunjin no sajiki ga sono mawari ni taterarete taisō na gunjin san-gata ga kembuts' sh'te orimash'ta. watakushi wa aniki ga senshi wo sh'te orimas' kara, sono sajiki no hito-za wo kariru koto ga dekimash'ta no de, mus'me to issō ni taihen yukai ni kembuts' shimash'ta. sono hoka iroiro na omoichamise ga itaru tokoro ni dekimash'te o make ni misemono made ga kite orimas'. saru no gei yara, inu no gei yara, tejina yara, mata inaka no hito ga tak'san mi ni kite taihen na zattō de arimas'. kyō no hiru wa san-ji goro kara geisha no dashi ga demas' no de, taisō kirei d'arō to omoimas'.*

At any rate, I shall take a stand this afternoon, together with my husband, and see everything. Besides, there is the donation-wrestling behind the Yasukuni temple; on this side there were the soldiers' stands raised round about, and many soldiers were looking from them. My elder brother having fallen in war, I could hire a seat on that stand, and saw very comfortably with my daughter. There are, moreover, various stalls for playthings put up everywhere, and exhibitions are there into the bargain. Monkey-tricks, dog-tricks, jugglery, also many country-people had come; it was very crowded. This afternoon at 3 o'clock the decorated carriages of the *geisha* will appear; it will be very nice, I think.

o Kiku. sō de arimas' ka? sazo sore wa omoshiroku arimashō. watakushi mo zehi kuriawasete o mairi itashimashō. watakushi no shinseki no mono wo konnichi annai sh'te okimash'ta kara, kore ga mairimash'te kara isshe ni tsuredatte zehi kembuts' shiyō to omoimas'.

You don't say so? Indeed, that must be interesting. I shall certainly make every endeavour to go there. As I have invited a relation to-day, after he has come I shall go with him and certainly see all.

o Tama. a, sore wa taisō omoshirō gozaimashō. hitori de oide nasaru yori wa o tsure ga aru to, yohodo omoshirō gozaimas'. — a, kore wa o samatage itashimash'ta. sayō nara.

That will be very nice. It is much more agreeable if you have a companion than if you are alone. — Oh, I have been disturbing you. Good-bye.

o Kiku. dō itashimash'te. sayō nara.

Not at all. Good-bye.

Twenty-seventh Lesson.

157. The Chinese set has the following simple numbers:

<i>ichi</i> 1	<i>go</i> 5	<i>ku</i> 9	<i>man, ban</i> 10,000
<i>ni</i> 2	<i>roku</i> 6	<i>jū</i> 10	<i>oku</i> 100 millions
<i>san</i> 3	<i>sh'chi</i> 7	<i>hyaku</i> 100	<i>chō</i> a billion.
<i>shi</i> 4	<i>hachi</i> 8	<i>sen</i> 1,000	

All the other numbers are compounds. Numbers of a lower denomination following those of a higher denomination (as units after tens, tens after hundreds, hundreds after thousands, etc.) are additive, preceding them, multiplicative.

<i>jū-ichi</i> 11	<i>ni-jū-san</i> 23
<i>jū-ni</i> 12	<i>ni-jū-shi</i> 24
<i>jū-san</i> 13	<i>ni-jū-go</i> 25
<i>jū-shi</i> 14	<i>ni-jū-roku</i> 26
<i>jū-go</i> 15	<i>ni-jū-sh'chi</i> 27
<i>jū-roku</i> 16	<i>ni-jū-hachi</i> 28
<i>jū-sh'chi</i> 17	<i>ni-jū-ku</i> 29
<i>jū-hachi</i> 18	<i>san-jū</i> 30
<i>jū-ku</i> 19	<i>san-jū-ichi</i> 31
<i>ni-jū</i> 20	<i>shi-jū</i> 40
<i>ni-jū-ichi</i> 21	<i>shi-jū-ichi</i> 41
<i>ni-jū-ni</i> 22	<i>go-jū</i> 50

<i>go-jū-ichi</i> 51
<i>roku-jū</i> 60
<i>roku-jū-ichi</i> 61
<i>sh'chi-jū</i> 70
<i>sh'chi-jū-ichi</i> 71
<i>hachi-jū</i> 80
<i>hachi-jū-ichi</i> 81
<i>ku-jū</i> 90
<i>ku-jū-ichi</i> 91
<i>ku-jū-ku</i> 99
<i>hyaku</i> 100
<i>hyaku-ichi</i> 101

<i>hyaku-ni</i> 102	<i>go-hyaku</i> 500	<i>sen-ni-jū</i> 1,020
<i>hyaku-san</i> 103	<i>roppyaku</i> 600	<i>sen-ku-jū-ku</i> 1,099
<i>hyaku-jū</i> 110	<i>sh'chi hyaku</i> 700	<i>sen-hyaku</i> 1,100
<i>hyaku-jū-ichi</i> 111	<i>happyaku</i> 800	<i>ni-sen</i> 2,000
<i>hyaku-ni-jū</i> 120	<i>ku-hyaku</i> 900	<i>san-zen</i> 3,000
<i>hyaku-ku-jū-ku</i> 199	<i>sen</i> 1,000	<i>shi-sen</i> 4,000
<i>ni-hyaku</i> 200	<i>sen-ichi</i> 1,001	<i>go-sen</i> 5,000
<i>sambyaku</i> 300	<i>sen-ni</i> 1,002	<i>hassen</i> 8,000
<i>shi-hyaku</i> 400	<i>sen-jū</i> 1,010	
<i>ichi-man</i> 10,000		<i>hyaku-man</i> 1 million
<i>ni-man</i> 20,000		<i>ni-hyaku-man</i> 2 millions
<i>samman</i> 30,000		<i>sen-man</i> 10 millions
<i>jū-man</i> 100,000		<i>ni-sen-man</i> 20 millions
<i>jū-ku-man</i> 190,000		<i>ku-sen-ku-hyaku-man</i> 90 mil-
<i>ku-jū-ku-man</i> 990,000		lions.

Below ten, Japanese words take the Japanese numbers mentioned in Lesson 25, Chinese words, the Chinese numbers. Above ten, Japanese as well as Chinese words take the Chinese numbers.

158. The Chinese numbers precede the noun (what nouns are combined with numbers will be explained in Lesson 28), forming as it were a compound word with it. When the noun is known from the context, the numbers can stand alone. In certain cases the final sound of the number is assimilated to the initial sound of the noun in the same way as in the above list the final and initial sounds of two numbers (those without a dash between them) are assimilated. Susceptible of assimilation are the numbers *ichi*, *san*, *roku*, *hachi*, *jū*, *hyaku*, *sen*.

ichi + *ch* change into *itch*, thus: *ichi chō* passes to *itchō* 1 *Chō* (long measure)

ichi + *f* change into *ipp*, thus: *ichi fun* passes to *ippun* 1 minute

ichi + *h* change into *ipp*, thus: *ichi hen* passes to *ippen* once

ichi + *k* change into *ikk*, thus: *ichi kin* passes to *ikkin* 1 pound

ichi + *s* change into *iss*, thus: *ichi sun* passes to *issun* 1 inch

ichi + *sh* change into *iss*, thus: *ichi shaku* passes to *issshaku* 1 foot

ichi + *t* change into *itt*, thus: *ichi teki* passes to *itteki* 1 drop.

The initial sound following *san* generally takes the *nigori* or *han-nigori*, thus:

san + *f* change into *samp*, thus: *san fun* passes to *sampun* 3 minutes

but *san fuku* passes to *sambuku* 3 pieces (of scrolls)

san + *h* or *w* change into *samb*, thus: *san hen* passes to *samben* three times

san wa passes to *samba* 3 pieces (of fowl)

san + *k* change into *sang*, thus: *san kin* passes to *sangin* 3 pounds

san + *m* change into *samm*, thus: *san mai* passes to *sammai* 3 pieces (of flat things)

san + *s* change into *sanz*, thus: *san sun* passes to *sanzun* 3 inches

sometimes into *sans*, thus: *san sats'* passes to *san-sats'* 3 volumes

roku + *f* change into *ropp*, thus: *roku fun* passes to *roppun* 6 minutes

roku + *h* or *w* change into *ropp*, thus: *roku hen* passes to *roppen* six times

roku ha passes to *roppa* 6 pieces (of fowl)

roku + *k* change into *rokk*, thus: *roku kin* passes to *rokkin* 6 pounds

hachi + *ch* change into *hatch*, thus: *hachi chō* passes to *hatchō* 8 *Chō*

hachi + *s* change into *hass*, thus: *hachi sun* passes to *hassun* 8 inches

hachi + *sh* change into *hassh*, thus: *hachi shaku* passes to *hasshaku* 8 feet

hachi + *t* change into *hatt*, thus: *hachi teki* passes to *hatteki* 8 drops

jū + *ch* change into *jitch*, thus: *jū chō* passes to *jitchō* 10 *Chō*

jū + *f* change into *jipp*, thus: *jū fun* passes to *jippun* 10 minutes

jū + *h* or *w* change into *jipp*, thus: *jū hen* passes to *jippen* 10 times

jū wa passes to *jippa* 10 pieces (of fowl)

jū + *k* change into *jikk*, thus: *jū kin* passes to *jikkin* 10 pounds

jū + *s* change into *jiss*, thus: *jū-sun* passes to *jissun* 10 inches

jū + *t* change into *jitt*, thus: *jū teki* passes to *jitteki* 10 drops

hyaku + *h* or *w* change into *hyapp*, thus: *hyaku hen* passes to *hyappen* 100 times

hyaku wa passes to *hyappa* 100 pieces (of fowl)
hyaku + *k* change into *hyakk*, thus: *hyaku kin* passes to *hyakkin* 100 pounds

sen + *h* or *w* change into *semb*, thus: *sen hen* passes to *semben* 1,000 times

sen wa passes to *semba* 1,000 pieces (of fowl)
sen + *k* change into *seng*, thus: *sen kin* passes to *sengin* 1,000 pounds

sen + *m* change into *semm*, thus: *sen mai* passes to *semmai* 1,000 pieces (of flat things)

sen + *s* change into *senz*, thus: *sen sō* passes to *senzō* 1,000 pieces (of ships).

Do not confound *ichi koku*: 1 *koku* (a grain measure = 180 *liters*) and *ikkoku* a country, a province.

159. The number *shi* "four" of the Chinese set is, in some cases, replaced by the Japanese equivalent *yo*. This is done either to avoid the number *shi* and the noun following it to be mistaken for some homonymous word, or from a superstitious fear of the homonymous word *shi* "death;" further because *shi* may easily be confounded with *sh'chi* "seven." From the latter reason *sh'chi* is sometimes replaced by *nana*. *Shi* is always replaced by *yo* in the following expressions:

yo-ban number 4

*yo-bin** 4 bottles

yo-dai the 4th generation

yo-ji 4 o'clock

yo-jikan 4 hours

yo-mai 4 pieces (of flat things)

yo-nen 4 years

*yo-nin*** 4 persons (= *yottari*)

yo-ri 4 *Ri* (Japanese miles)

yo-yen 4 yen.

In the same way *yo* is used instead of *shi* before the same nouns when combined with other numbers above ten, as: *jū-yo-ban* number 14, *san-jū-yo-ban* number 34, *hyaku-yo-nen* 104 years, *ni-jū-yo-ri* 24 *Ri*, etc.

"Two or three," "four or five," "from four to five" are expressed by *ni-san* or *f'tats mits'*, *shi-go*; seven or eight hundred years *sh'chi-happyaku-nen*, three or four among ten *jū ni san-shi*.

Examples: *monosashi wa jū-bu wo issun, jissun wo isshaku, jissaku wo ichi-jō to iimas'*. As to long measure,

* *shibin* means "chamber-pot."

** *shinin* (or *shibito*) means "dead body," "corpse."

one calls 10 *bu* 1 *sun*, 10 *sun* 1 *shaku*, 10 *shaku* 1 *jō*. — *monosashi ni wa kanexashi to kujirazashi no ni-rui ga arimas'*. In long measure there are two kinds, *kanexashi* and *kujirazashi*. — *kanexashi wa ie kigu nado no mono wo hakaru ni mochiite kujirazashi wa kimono tammono nado wo hakaru ni mochiimas'*. *kanexashi* is used to measure houses, implements, and so on, *kujirazashi* is used to measure drapery, etc. — *orimono no ittan wa kujirazashi de ni-jō hasshaku des'*. One *tan* of woven goods is 2 *jō* 8 *shaku* by the *kujirazashi*. — *Meiji san-jū-ichi-nen ni Nippon no jinkō wa shi-sen-sambyaku-sh'chi-jū-roku-man san-zen happyaku-go-jū-go-nin desh'ta*. In the 31st year of *Meiji* the population of Japan was 43,763,855 persons. — *sono uchi de kazoku wa shi-sen go-hyaku go-jū-ichi-nin de, shizoku wa ni-hyaku-jū-man go-sen roppyaku ku-jū-hachi-nin de, heimin wa shi-sen-hyaku-roku-jū-go-man san-zen roppyaku-roku-nin desh'ta*. Among them the nobility were 4,551 persons, the *shizoku* (the ancient military class) 2,105,698, the commonalty 41,653,660 persons. — *Meiji san-jū-yo-nen ni ryokōken wo uketotte gaikoku ye itta Nihonjin no kazu wa ni-man shi-sen san-jū-yo-nin desh'ta*. The number of Japanese who in the 34th year of *Meiji* got passports and went abroad was 24,034. — *sono uchi de ryūgaku no tame ni itta hito wa ku-hyaku hachi-jū-ichi-nin arimash'ta*. Among them there were 981 persons who went for the sake of pursuing their studies there. — *dempōchin wa ikura des'?* How much is the telegram fee? — *gaikokugo de yaru to, ichi-go go-sen des'; ichi-on-chin wa s'kunaku mo ni-jū-go-sen des'; atena wo betsu ni haraimas'*. If you send it in foreign words, one word costs 5 *sen*, and the fee for a telegram at least 25 *sen*. For the address you must pay extra. — *kana de yaru to, jū-goji wa ni-jissen de, atena wa tada des'*. If you send it in *kana*, 15 characters cost 20 *sen*; the address is gratuitous.

Words.

zenkoku the whole country
gakkōseido school system
bak'fu the government of the
 shōguns
daigaku a university
kangaku Chinese learning
jukyō the teachings of Confucius
han the territory of a feudal
 lord
gak'sei school system
inaka the country (as opposed
 to town)
terakoya a village school (temple
 school)

shiritsugakkō a private school
tochi a place, region
oshō a Buddhist priest
seifu the government
seido system
sanshaku comparison; — *suru*
 to compare
kisoku rule, regulations
sujimichi principle
kairyō improvement
futsūkyōiku general education
shōgakkō a primary school
jinjō ordinary; — *shōgakkō*
 ordinary primary school

kōtō upper; — *shōgakkō* upper primary school
sotsugyō completion of a course of study; — *suru* to complete a course
kokumin the people, the nation
gimukyōiku compulsory education
isshi a city
chō a town
son a village
kaoku a building
shirokabe a white wall
penkinuri painted, coloured
chūgakkō a middle school
nyūkō entering school; — *suru* to enter school
kenrits' established by the prefecture

gaikokugo foreign languages
Eigo the English language
igaku-semmongakkō medical special school
kōgaku-semmongakkō technical special school
shōgyōgakkō commercial school
chūgakkōsotsugyōsha a graduate of the middle school
semmon a special branch
ittei no regulated
gakkōrashii school-like
man full
nazukeru to call, to name
kuwaeru to add
narau to learn
zatto coarsely, briefly
sakan ni extensively
yō suru ni finally

nan' do mo many times.

27. Reading Lesson.

Nihon no gakkō.

Nihon de konnichi no yō ni zenkoku ittei no gakkōseido ga dekita no wa¹ wazuka ni-san-jū-nen amari² mae no koto de, sono izen sunawachi Tokugawa-jidai ni wa bak'fu no tateta Seidō³ to iu no ga Edo ni hitots' atta bakari de, kore wa sono jibun no daigaku to mo iubeki mono de, sakan ni kangaku jukyō wo oshiemash'ta. sono hoka kaku han ni sore sore gakkōrashii mono ga attarō to omoimas' ga, yō suru ni ittei no gak'sei wa nakatta no de arimas'. shikashi nagara donna inaka ye maitte mo, kanarazu terakoya to nazukeru isshu⁴ no shiritsugakkō ga atte tochi no wakai mono wa hotondo nokorazu soko ye dete yomi kaki wo naratta mono de, ōku wa tera no oshō san ga sono tera de oshieta mono des' kara, shizen kore wo terakoya to itta mono de arimashō.

ishin go⁵ Meiji-seifu wa Seiyō no seido wo sanshaku sh'te gakkō no kisoku wo mōke, sono nochi nan' do mo kairyō ni kairyō wo kuwae, konnichi ni itatta no de arimas' ga, ima zatto gakkō no sujimichi wo mōshimasureba, futsūkyōiku wo suru tokoro wa sunawachi shōgakkō de, kore ga jinjō to kōtō no f'tats' ni wakare, mazu kodomo ga man⁶ roku-sai ni naru

¹ It is scarcely twenty or thirty years ago since in Japan a regulated system of schools for the whole country has been organised like that of to-day. — ² above; "a matter of above twenty or thirty years before." — ³ "Sacred Hall" (name of a school). ⁴ a kind. — ⁵ after the Restoration. — ⁶ "full six years old."

to, jinjō-shōgakkō ni hairi, yo-nen de sotsugyō shimas'. kore dake wa kokumin no gimukyōiku to sh'te arimas'.⁷ sono tsugi ga kōtō-shōgakkō de, kore ga yahari yo-nen de sotsugyō shimas'. shōgakkō wa isshi chō son ni s'kunaku mo hitot's arimas'. inaka wo ryokō sh'te dai-ichi ni me ni tsuku kaoku wa⁸ sunawachi shōgakkō de, shirokabe mata wa penkinuri de, sono tochi de dekiru dake no rippa wo ts'kush'te aru to itte mo yoi hodo de arimas'.⁹

shōgakkō no ue ni aru no wa chūgakkō to mōshi, kōtō-shōgakkō ni-nen sotsugyō ijō¹⁰ no mono ga nyūkō shi, gon-nen sotsugyō suru koto ni natte orimas'. chūgakkō wa kenrits'¹¹ de, ikken¹² ni sū-ka-sho¹³ ari, koko de wa kōtō no futsūkyōiku wo ukeru no de, gaikokugo to sh'te wa Eigo wo oshiemas'. chūgakkō wo sotsugyō sh'ta mono wa sono mama uchi ye kaeru mono mo ari, mata susunde ue no gakkō ye hairu mono mo arimas'. igaku-semmongakkō kōgaku-semmongakkō shōgyōgakkō tō wa sunawachi chūgakkōsotsugyōsha ga sugu ni haitte semmon wo narau tokoro de arimas'.

⁷ "only so much is made the compulsory education of the people." — ⁸ "the building which first strikes one's eyes if one travels through the country, is the primary school." — ⁹ "it is so that one may say: In that place all the splendour possible has been exhausted." — ¹⁰ "persons of above completing (= who have completed) a two years' course." — ¹¹ *ken* is a political division, a prefecture. — ¹² in one *ken*. — ¹³ several (cf. Less. 28, 162, 22).

27. Exercise.

The highest mountain in (of) Japan is the Fuji. Its height is above 12,000 *shaku*. 1 *ri* is 36 *chō*. 1 *chō* being equivalent to (*ni ataru*) about 109 metres, 1 *ri* is 3 kilometres and 927 metres. Among (*ni*) the Japanese money there is cash (*kahei*) and paper-currency (*shihei*). Among the cash there are *yen*, *sen*, and *rin*, among the paper-currency there is none below 1 *yen*. Of cash there are 5 *yen*, 10 *yen*, 20 *yen* in gold (*kinka*), 1 *yen*, 50 *sen*, 20 *sen*, 10 *sen* in silver (*ginka*), nickel (*hakudō*) 1 piece 5 *sen*, copper (*dō*) 1 piece 2 *sen*, 1 *sen*, 5 *rin*. Paper-currency there is 1 piece 1 *yen*, 5 *yen*, 10 *yen*, 100 *yen*, 1,000 *yen*. 1 *yen* is equal to somewhat above 2 English shillings. The breadth of this river is about 300 *shaku*. The population of Tōkyō is 1,440,000 persons. Ōsaka is smaller than Tōkyō, its population is 820,000 persons. In the 34th year of Meiji the number of foreigners residing (*zairyū suru*) in Japan was 13,560. Among them there were 9,808 men, 3,762 women. As to Chinese, there were above 7,000, English 2,119.

Dialogue.

gejo. okusama, konnichi wa asa-
ichiba ni itte nani wo
kaimashō ka?

okusama. ā, mada ninjin to
daikon wa uchi ni attarō
na.

gejo. ie, okusama, sakuban suk-
kari o kyaku ni dash'te
mō s'koshi mo nokotte ori
masen'.

okus. ā sō ka! tōnas' wa mada
attarō ne.

gejo. hai, tōnas' wa mada f'tats'
hodo nokotte orimas'. sōsh'-
te sakuban kaimash'ta
gyūniku wa mada daibun
nokotte orimas'.

okus. sō ka. sore de mo tamago
wa hitots' mo nai d'arō
ne.

gejo. sayō de gozaimas'. ta-
mago wa hitots' mo ari-
masen'.

okus. sore de wa, ne, kyō asa-
meshi wo tabete daidokoro
no sōji wo sh'tara, sugu
ni go kurō da ga, ichiba
ni itte tamago wo tō hodo
to ninjin wo go-roppon¹,
daikon wo sambon¹ hodo
katte kite kure! sōsh'te
kaerimichi ni Iseya ni
yotte issō² go-jissen no
sake wo go-gō² hodo to
miso han-gin to shōyu
issō sugu motte kuru yō
ni itte koi!

gejo. kashikomarimash'ta. dai-
dokoro no sōji ga sundara,
sassoku mairimas'.

okus. ā, sore de wa kane wo go-
jissen hodo omae ni wa-
tash'te okō. asa-ichiba no
kaimono wa atarashii mo-
no de, shina no ii mono
wo erande s'koshi negitte
kawaneba naran' yo.

gejo. kashikomarimash'ta. Iseya
no hō ni wa kayoichō wo
motte yukimashō ka?

Ma'am, am I to go to the
morning-market to-day? And
what am I to buy?

Well, there are still carrots and
turnips in the house, I sup-
pose.

No, Ma'am, we have served
them all up to the guests;
there are none left.

Is it so? But pumpkins are
still there?

Yes, there are still two pump-
kins left. And of the beef
I bought last night, there is
still a good deal over.

Well, but there is probably not
a single egg left?

You are right, none is left.

Then, after you have breakfasted
and cleaned up the kitchen,
you will at once take the
trouble to go to the market
and buy ten eggs, six or seven
carrots, and three turnips.
On the way home you will
call at Iseya's and tell them
to bring directly five *gō* of
sake at fifty *sen* a *chō*, a half
pound of *miso* and one *shō*
of *shōyu*.

All right, ma'am. As soon as
the kitchen is finished clea-
ning, I shall go directly.

Then I hand you here fifty *sen*.
As to purchasing at the mor-
ning-market, you must choose
fresh and good articles and
beat the prices down a little.

All right. When I go to Iseya's,
shall I take the account-book
with me?

- okus. mureon na koto yo, itsu mo-dōri ni.* Of course, as always.
- gejo. okusama, sore de wa ta-daima kara mairimas'. nani ka sono hoka ni go yō wa arimasen' ka?* Ma'am, I am going now. Have you not anything else for me to order?
- okus. m', kyō wa mō hoka ni yō wa nai. mawarimichi wo sezu ni kaette kuru no da yo.* No, to-day there is nothing else to do. You must come straight back.
- gejo. kashikomarimash'ta.* All right, ma'am.

Twenty-eighth Lesson.

160. **Numeratives.** An examination of the examples mentioned in the preceding two lessons will show that all the nouns joined to numerals are units of time, measure, and weight. To these we must add the units of money: *ichi-yen* 1 Yen (about 2 English shillings), *issen* (from *ichi-sen*) 1 Sen ($\frac{1}{100}$ Yen), *ichi-rin* 1 Rin ($\frac{1}{10}$ Sen), and other units of quantity or division, as: *ikken* (from *ichi-ken*) a prefecture, *ichi-gun* a county; *ichi-shidan* a division (a body of troops), *ichi-ryodan* a brigade, *ichi-rentai* a regiment, *ichi-daitai* a battalion, *itchūtai* (from *ichi-chūtai*) a company, *isschōtai* (from *ichi-shōtai*) a section; *ikkantai* (from *ichi-kantai*) a squadron, etc.

It ought to be remarked that in the colloquial, cardinal and ordinal numbers are not strictly distinguished from each other, and that such expressions as *ichi-rentai*, *ni-rentai* may mean "one regiment," "two regiments," as well as "the first regiment," "the second regiment." To avoid mistakes, "one regiment," "two regiments," etc., are therefore often expressed by *ikko-rentai*, *ni-ko-rentai*, *san-ko-daitai*, etc. (*ko* means "number").

161. Apart from the above cases, the numerals are not joined immediately to nouns. To count objects the Japanese use a class of words called "Numeratives" — resembling the English "head" in the expression "eight head of cattle" — which are inserted between the numeral and the noun. Numeratives denote some characteristic (not always clearly intelligible now), by

which all the objects having that characteristic are counted. The numeratives are fixed by usage. They are for the greater part Chinese, for the lesser part Japanese words. They follow the numeral immediately (see Less. 27, 158).

162. The numeratives most frequently used are:
a) Chinese numeratives*, to count

1. Human beings: *nin* (a person): *ichi-nin, ni-nin, san-nin*, etc. *iku nin* or *nan' nin* how many persons. Cf. also the Japanese numerals for persons, Less. 26, 156.
2. Animals: *hiki* (fellow): *ippiki, ni-hiki, sambiki*, etc. *iku hiki, nambiki* how many. The large domestic animals are, moreover, counted by *tō* (a head): *ittō, ni-tō*, etc.
3. Birds: *wa* (a feather): *ichi-wa*, etc.; *iku wa, namba* how many.
4. Buildings: *ken* (the eaves): *ikken, ni-ken, sangen*, etc.; *iku ken, nan' gen* how many buildings. *ikken*, etc., and *ikka, ni-ka* means, moreover, "one family," "two families," etc. — See farther down, No. 25.
5. Books: *sats'* (volume): *issats', ni-sats'*, etc. *iku sats', nan' sats'* how many volumes. One literary work, without regard to the number of its volumes, is called *ichi-bu*, two works *ni-bu*, etc.
6. Letters, documents: *tsū* (passing): *ittsū, ni-tsū, san-tsū*, etc.; *iku tsū, nan' tsū* how many letters.
7. Cylindrical and rope-like objects (as: trees, sticks, legs, fingers, needles, cigars, fans; ropes, thread, etc.): *hon* (trunk): *ippon, ni-hon, sambon*, etc., *iku hon, nambon* how many.
8. Flat things (as: paper, cloth, clothes, blankets, coins, boards, etc.): *mai* (a shrub): *ichi-mai, ni-mai, sam-mai*, etc.; *iku mai, nammai* how many. See farther down, No. 27 and 29.
9. Cupfuls, glassfuls of liquid: *hai* (sake-cup): *ippai, ni-hai, sambai*, etc.; *iku hai, nambai* how many cups. "Cupfuls" of sake are also expressed by *kon*: *ikkon, ni-kon*, etc. cupfuls of tea by *sen* (infusion; *sencha* infusion of tea leaves): *issen*, etc.; of tea made of powdered leaves (*usucha* weak tea, *koicha* strong tea) by *fuku* (sipping): *ippuku*, etc.

* Cf. Less. 27, 158 for the letter-changes caused by the combination of numerals with numeratives.

10. Whiffs of tobacco: *fuku* (to sip — the Japanese say *tabako wo nomu* or *suu* to drink or sip tobacco): *ippuku*, etc. — Hanging pictures: *fuku* (breadth): *ippuku*, etc.; *iku fuku*, *nambuku* how many.
11. Covering for the feet (shoes, stockings): *soku* (foot): *issoku*, *ni-soku*, *sanzoku*, etc.; one pair, etc.; *iku soku*, *nan'soku* how many pairs.
12. Pairs of things: *tsui*: *ittsui*, etc.; *iku tsui*, *nan' tsui* how many pairs.
13. Things having handles (as: guns, axes, spades, and other tools, moreover *jinrikisha*): *chō* (a handle): *itchō*, etc.; *iku chō*, *nan' chō* how many.
14. Vehicles of any description, also *jinrikisha*: *dai* (a stand) or *ryō* (a rim): *ichi-dai*, etc.; *iku dai*, *nan' dai* how many; *ichi-ryō*, etc.; *iku ryō*, *nan' ryō* how many.
15. Ships: *sō* (ship): *issō*, *ni-sō*, *sanzō*, etc.; *iku sō*, *nan'sō* how many ships.
16. Mats: *jō* (a mat): *ichi-jō*, etc.; *iku jō*, *nan' jō* how many.
17. Mirrors, framed pictures, harps (*koto*): *men* (surface): *ichi-men*, etc.; *iku men*, *nammen* how many.
18. Utensils having feet (tables, chairs, etc.): *kyaku* (foot): *ikkyaku*, etc.; *iku kyaku*, *nan'gyaku* how many.
19. Cannon: *mon*: *ichi-mon*, etc.; *iku-mon*, *nammon* how many guns.
20. Shots: *hats'* (to go off): *ippats'*, *ni-hats'*, *sampats'*, *hachi-hats'*; *iku hats'*, *nampats'* how many shots.
21. Villages: *ka-son* (one village): *ikka-son*, *ni-ka-son*, *san'-ga-son*; *ikka-son*, *nan'-ga-son* how many villages. — Towns are usually counted without a numerative: *machi hitots'*, *machi f'tats'*, etc., *machi jū-ichi*, etc.
22. Plots of land, sheds, halls, stables, railway stations: *ka-sho* (one place): *jimen ikka-sho* a plot of land, *koya ni-ka-sho* two sheds, *umaya san-ga-sho* three stables, etc.

The words *ka* (No. 21 and No. 22), “bamboo-stake,” and *ko* (Less. 27, end of 160) are also used to count other objects for which there is no special numerative existing, *ko*, moreover, of human beings. Cf. Less. 29,170.

Another word *ka* (load) serves to count loads, — e. g., *mizu ikka*, *ni-ka*, etc., a charge of water, etc.

23. Chop-sticks (*hashi*) and trays of food: *zen*: *ichi-zen*, *ni-zen*, etc.; *iku zen*, *nan' zen* how many pairs of chop-sticks, how many trays.

163. b) Japanese numeratives, to count:

24. Rooms: *ma* (interval), see Less. 26,155.
 25. Buildings (single ones or several under the same roof): *mune* (the ridge of a roof): *hito-mune*, *f'ta-mune*, etc.
 26. Storehouses (godowns): *tomai* (a hut covered with mats): *hito-tomai*, *f'ta-tomai*, etc.
 27. Things of the same kind forming a set — e. g., a suit of clothes: *soroe* (a match): *hito-soroe*, etc.
 28. Ribbon-like objects, as belts (*obi*): *suji* (a line), see Less. 26,155.
 29. Things and persons forming a whole, set, or company: *kumi* (a set): *hito-kumi*, *f'ta-kumi*, etc.

Examples: *Nihon no saibansho no kazu wa kusai-bansho wa sambyaku-ni-ka-sho*, *chihōsaibansho wa shi-jū-ku-ka-sho*, *kōsoin wa sh'chi-ka-sho*, *daishinin wa ikka-sho des'*. The number of Japanese Courts of Justice is: District Courts 302, County Courts 49, Courts of Appeal 7, Court of Cassation 1. — *sakujits' no kaji de ie ga ni-jū-go-ken*, *nagaya ga mi-mune yakete*, *kura ga f'ta-tomai tsuburete shimaimash'ta*. By yesterday's fire 25 houses and 3 lodging-houses were burnt down, and 3 storehouses fell in. — *watashi ga sugu ni deru kara*, *isoide ni-nimbiki no jinriki wo itchō sh'taku sasete oite kure!* As I go out immediately, have a *jinriki* drawn by two men got ready as quickly as possible. — *ichi-nin-nori no kuruma de yō gozaimas' ka?* Will a one-seated carriage do? — *ie, sai wo tsurete iku kara*, *ni-nin-nori no kuruma de nakereba naran'*. No; as I go out with my wife, it must be a double-seated one. — *mō jikoku des' kara*, *meshi wo ichi-zen agatte oide nasai*. As it is the time (for dinner) already, please eat a little. — *kojūto hitori oni sembiki to iu kotowaza ga arimas'*. There is a proverb: one sister-in-law (is like) a thousand devils. — *ippai hito sake wo nomi*, *ni-hai sake sake wo nomi*, *sambai sake hito wo nomu*. With one cup, the man drinks the wine; with two cups, the wine drinks the wine; with three cups, the wine drinks the man. — *konaida no kari de kamo wo jū-roppa*, *kiji wo go-wa uchimash'ta*. At the chase the other day I shot 16 wild ducks and 5 pheasants. — *tokonoma ni ippuku ka mata wa sambuku no kake-mono wo kakeru no wa tsūrei des'*. It is usual to hang up in the alcove one or three scrolls. — *Nihon no heya wa i de dekita tatami wo shikimas'*. *tatami wo kazoeru toki ni jō to*

iu kotoba wo ts'kaimas'. tatami ichi-jō no ōkisa wa nagasa roku-shaku, haba san-shaku des'. heya no ōkisa wo iu no ni wa tatami no kazu wo iimas'. tatoeba hachi-jō-shiki no ma, jū-jō-shiki no sashiki tō iimas'. tsūrei hito-ma no heya wa jū-ni-jō kara yo-jō-han made des'. In Japanese rooms they spread out mats made of rush. On counting the mats they use the word *jō*. The size of one mat is 6 feet long and 3 feet wide. To tell the size of a room they say the number of mats. For instance, an eight-mats' room, a ten-mats' room. In general one room is from 12 mats to 4 mats and a half. — *kantai wa ni-sō no sentōkan, go-sō no junyōkan, jissō no suiraitei kara naritatta.* The squadron consisted of 2 battle-ships, 5 cruisers, and 10 torpedo-boats.

Words.

<i>kōtōgakkō</i> an upper middle school	<i>keitō</i> system
<i>yobikyōiku</i> preparatory education	<i>kōtōshihangakkō</i> upper normal school
<i>sotsugyōnengen</i> the length of the course of studies	<i>kanrits'</i> founded by the Government
<i>bu</i> a section	<i>kyōshi</i> a teacher
<i>gakka</i> subjects of study	<i>kampi de</i> at the expense of the Government
<i>Nihonkoku</i> Japan; — <i>nai ni</i> in Japan	<i>nenkan</i> period
<i>hō</i> law	<i>bungaku</i> literature
<i>i</i> medicine	<i>keizai</i> political economy
<i>kō</i> engineering	<i>hakushaku</i> count
<i>bun</i> literature	<i>kōgaku</i> engineering
<i>ri</i> physics	<i>kōji</i> technical works
<i>nō</i> agriculture	<i>kantoku</i> supervision; — <i>wo suru</i> to supervise
<i>ka</i> a college	<i>shakai</i> society
<i>i-ka</i> the college for medicine	<i>mombushō</i> the Educational Department
<i>shiken</i> examination; — <i>wo ukeru</i> to pass an examination	<i>kankei</i> relation, connection; — <i>suru</i> to be connected with
<i>shinkyū suru</i> to be promoted	<i>rikugun</i> the Army
<i>sotsugyōrombun</i> a dissertation; — <i>wo das'</i> to present a dissertation	<i>yōnengakkō</i> the cadets' school
<i>gak'shi</i> doctor	<i>shikangakkō</i> the military college
<i>daigakusotsugyō</i> graduating at the university	<i>hōkōgakkō</i> artillery- and engineering school
<i>gakumon</i> science, learning; — <i>wo kenkyū suru</i> to pursue scientific researches	<i>rikugundaigaku</i> the military academy
<i>daigakuin</i> university hall	<i>kaigun</i> the Navy
<i>hakushi</i> a professor	<i>kaigunheigakkō</i> the naval college
<i>gakui</i> academical degree	<i>kaigundaigakkō</i> the naval academy
<i>jinjō-shihangakkō</i> ordinary normal school	<i>michi</i> way, branch
	<i>sū-ko</i> several
	<i>migi</i> right, above

noboru to say
shugyō suru to study

yōyō no important
hodokos' to impart
yaya almost, about.

28. Reading Lesson.

Nihon no gakkō (conclusion).

nao daigaku ye hairō to omou mono wa chūgakkō wo sotsugyō sh'ta ue, kōtōgakkō to iu tokoro ye hairi, daigaku no yobikyōiku wo ukeru no de arimas'. sotsugyōnengen wa san-nen de, bu ga wakarete otte¹ yaya semmon ni chikai gakkō wo narau no de arimas'. gaikokugo wa Ei Futs' Doku wo naraimas'. Nihonkoku nai ni Tōkyō Sendai² Kyōto Kanazawa³ Kumamoto⁴ no go-ka-sho ni mōkete arimas'. kore ga sunde daigaku ni hairu no des' ga, daigaku wa hō i kō bun ri nō no rokka⁵ ni wakarete kakka⁶ mata sū-ko no semmon ni wakarete orimas'. sotsugyōnengen wa i-ka wa yo-nen de, ta wa mina san-nen de arimash'te Tōkyō to Kyōto no ni-ka-sho ni arimas'. ichi-nen goto ni shiken wo ukete shinkyū shimash'te sotsugyō no toki wa sotsugyōrombun wo dash'te shiken wo uke, sotsugyō sh'ta mono wa sunawachi gak'shi to iu no de arimas'. daigakusotsugyō sh'ta nochi ni nao fukaku gakumon wo kenkyū suru hito no tame ni daigakuin to mōs' no ga mōkerarete atte go-nen de sotsugyō sh'te hakushi to iu gakui wo ukeru no de arimas'.

migi nobeta keitō no hoka ni kenrits' jinjō-shihangakkō to kanrits' kōtō-shihangakkō tō ga arimash'te kore wa shōgakkō chūgakkō no kyōshi to⁷ naru hito ga kyōiku wo ukeru tokoro de, koko de wa gak'sei wa mina kampi de shugyō suru no de arimas'. sono ta shiritsugakkō de wa Tōkyō Mita⁸ no Keiō-Gijuku⁹ wa Fukuzawa¹⁰ san ga Keiō-nenkan ni tate, bungaku keizai tō wo sakan ni kyōiku shi, Waseda¹¹-semmon-gakkō wa Okuma hakushaku ga tate, bungaku hōrits' keizai nado wo kyōiku shi, izure mo gak'sei ga tsune ni sen wo motte¹² kazoeru hodo orimas'. sono ta shirits' no hōrits' no semmongakkō wa sū-ka-sho arimas'. kōgaku no shiritsugakkō wa wariai ni s'kunaku, watakushi no shiru tokoro de wa Tōkyō Tsukiji¹³ no Kōshugakkō¹⁴ to Shiba¹³ no Kōgyokusha¹⁴ dake de atte izure mo kōji no kantoku wo suru gishu wo

¹ is divided into sections. — ² the capital of Rikuzen. — ³ in the district of Ishikawa. — ⁴ in Higo, Kyūshū. — ⁵ six *ka* (colleges). — ⁶ each college. — ⁷ *to* = *ni*. — ⁸ a quarter of Tōkyō. — ⁹ *Keiō*, name of the period (1865—1868) in which the school was founded. *Gijuku*: *juku* a private school; *gi* the five virtues; often used as an ornamental prefix. — ¹⁰ name of the founder. — ¹¹ a quarter of Tōkyō. — ¹² by thousands. — ¹³ quarters of Tōkyō. — ¹⁴ names of schools.

yōsei suru tokoro de arimas' ga, gak'sei mo ōku, nakanaka shakai de¹⁵ yōyō no ichi ni natte orimas'.

kore made nobeta no wa mina mombushō ga kankei sh'te orimas' ga, hoka ni rikugun no hō de wa yōnengakkō shikangakkō hōkōgakkō rikugundaigaku tō ga ari, kaigun no hō de wa kaigunheigakkō tō ga atte sore sore sono michi no¹⁶ kyōiku wo hodokos' no de arimas'.

¹⁵ in society. — ¹⁶ the education of the branch concerned.

28. Exercise.

The carriages of this country are mostly drawn by two horses; carriages drawn by one or three are rarely seen. The work (*hon*) made by Hanao consisted of (was) 2,850 volumes. How many trees are there in your garden? There are only three pine-trees and one plum-tree. This morning I wrote as many as six letters. Take a whiff, please! As I want various kinds of small money to-day, please change me this paper money (*sats'*) and give me 10 five-*sen* pieces, 16 ten-*sen* pieces, 7 one-*yen* pieces. The remainder (*ato wa*) I wish to get copper (*dōka*) for. The chairs of the house having almost all become bad, I intend to buy 18 new ones. How much for a pair of chopsticks? If you travel on foot (*kachi de*), straw-sandals are much more convenient than shoes (*kuts'*), but as they are easily torn (*yabureyasui*), you must take many pairs with you. I shall therefore buy ten pairs.

Dialogue (continuation.)

- | | |
|--|--|
| <i>gejo.</i> kono tamago wa hitots' ikura? | How much does one of these eggs cost? |
| <i>akindo.</i> hitots' ni-sen de arimas'. | One costs two <i>sen</i> . |
| <i>gejo.</i> atarashii no ka e? | They are new-laid, I suppose? |
| <i>akindo.</i> ē, goku atarashiū gozaimas'. | Certainly they are. |
| <i>gejo.</i> taiyō ni terash'te miru. s'koshi kumotte nan' da ka kusatte oru yō ni mieru yo. | I'll hold them up to the sun. They seem to be a little turbid, or, I don't know, as if they were bad. |
| <i>akindo.</i> nāni! daijōbu de, s'koshi mo itande orimasen'. yoku o me ni chikayosete taiyō ni s'kash'te mite goran nasai! mattaku akaruku miemas'. | You don't say so? They are quite good, not a bit bad. Please hold them close to your eye and look through to the sun. They appear quite clear. |

- gejo.* *ā, naruhodo, yoroshii. shikashi tamago wa chii-sak'te sono wari ai ni takai de wa nai ka? hitots' ni-sen de wa amari takai kara, issen hachi-rin¹ de yokarō ne.*
- akindo.* *go jōdan ossharimasu-na! tote mo issen hachi-rin de wa ageru koto wa dekimasen'.*
- gejo.* *sō! sore de wa miawaseyō ka na.*
- akindo.* *ā, yoroshiū gozaimas'. ikka wo issen ku-rin ni sh'te sashiagemashō.*
- gejo.* *sore de wa katte ikō ka na. sore de wa tō hodo dōzo kudasai!*
- akindo.* *kashikomarimash'ta.*
- gejo.* *tamago ga michi de buchi-kowarenai yō ni nokokuzu wo issho ni tsumete kudasai!*
- akindo.* *ē, tamago ga warenai yō ni tak'san irete agemashō.*
- gejo.* *sayō nara.*
- gejo.* *konnichi wa.*
- akindo.* *irasshai!*
- gejo.* *ninjin to daikon wo s'koshi kaitai ga, kono shinamono wa atarashii d'arō ka?*
- akindo.* *hai, atarashiū gozaimas'. kinō hata kara toriageta bakari des'.*
- gejo.* *kono ninjin wa ippon ikura?*
- akindo.* *ippon issen go-rin des'.*
- gejo.* *daikon wa ippon ikura?*
- akindo.* *ippon ni-sen de agemashō.*
- gejo.* *s'koshi takai yō ni omou keredomo, shinamono ga atarashii kara, katte ikō. sore de wa ninjin roppon daikon sambon.*
- akindo.* *kashikomarimash'ta. daikon to ninjin wo issho ni kubitte agemashō ka?*
- Indeed, it is all right. But the eggs are small; are they not rather dear? Two *sen* apiece being too dear, 1 *sen* 8 *rin* will be sufficient, I think.
- Don't joke, pray. For 1 *sen* 8 *rin* I can by no means let you have them.
- Well, then, I shall leave it this time.
- All right, I'll let you have them for 1 *sen* 9 *rin* each.
- Then I'll buy them. Give me ten, please.
- All right, madam.
- In order that the eggs don't get broken on the way, please put some sawdust between them.
- I'll put so much between that the eggs will not be broken.
- Good-bye.
- Good day.
- Glad to see you, madam.
- I wish to buy some carrots and turnips. These articles are fresh, I suppose?
- Yes, they are fresh. They have been taken from the field only yesterday.
- How much does one of these carrots cost?
- One *sen* 5 *rin* each.
- And the turnips, how much for one?
- I'll let you have them for 2 *sen* each.
- They seem to be rather dear; but as the articles are fresh, I shall buy them. Then, 6 carrots and 3 turnips.
- All right. Shall I tie the turnips and carrots together into one bunch for you?

*gejo. nani! sore ni wa oyo-
bimasen'. kuki wo sagete
yuku kara, kubiranak'te
mo yoroshii yo. sore de
wa jū-go-sen koko ye oku
yo.*

Oh, that is not necessary. I'll
take them by the heads, so
you need not tie them up.
Here are 15 sen.

*akindo. arigatō gozaimas'. mata
negaimas'.*

Thanks. Come again, please.

Twenty-ninth Lesson.

II. Ordinal Numbers.

164. The ordinal numbers are formed:

from the Japanese cardinal numbers by adding
the suffix *me* (the eye) to them, or
from the Chinese cardinal numbers by adding
the suffix *bamme* (number, eye) to them, or
from the Chinese cardinal numbers by prefixing
the word *dai* (order) to them, or
from the Chinese cardinal numbers by prefixing
dai and suffixing *bamme* to them.

The expressions *futs'ka*, *mikka*, etc., as well as the
numeratives are made cardinal numbers by adding to
them the suffix *me*.

Examples: *hitots'-me*, *f'tats'-me*, *mits'-me*, *yots'-me*, etc.
up to *tō-me*, the 1st, the 2nd, the 3rd, etc., up to the 10th.

ichi-bamme, *ni-bamme*, *sambamme*, *yo-bamme*, etc., the
1st, the 2nd, the 3rd, the 4th, etc.

dai-ichi, *dai-ni*, *dai-san*, *dai-shi*, etc., the 1st, the 2nd,
the 3rd, the 4th, etc.

dai-ichi-bamme, *dai-ni-bamme*, *dai-sambamme*, *dai-yo-
bamme*, etc., the 1st, the 2nd, the 3rd, the 4th, etc.

futs'ka-me, *mikka-me*, *yokka-me*, etc., the 2nd day, the
3rd day, the 4th day, etc.

ichi-do-me, *ni-do-me*, *san-do-me*, *yo-do-me*, etc., the 1st
time, the 2nd time, the 3rd time, the 4th time, etc.

ni-sats'-me the 2nd volume; *jū-mai-me* the 12th leaf;
Mikawachō itchō-me roku-banchi No. 6, 1st Ward, Mikawa-
street; *roku-bamme no ko* the 6th child.

As the last example shows, these expressions are
used before nouns in the form of attributive Genitives.

165. As to the use of the ordinal numbers, Japanese does not quite correspond to English. In particular the student should note the following rules:

For the sake of distinguishing Japanese emperors of the same name, the word *go*, "succeeding," is prefixed to the name of the emperor who is to be characterised as "the Second." (More than two emperors of the same name do not occur in the history of Japan). Thus: the Emperor Kōmyō, *Kōmyō tennō*, Kōmyō II., *Go Kōmyō tennō*; Emperor Momozono II., *Go Momozono tennō*. Foreign sovereigns are distinguished by adding to their names the words: *isse* or *dai isse*, the First, *ni-se* or *dai ni-se* the Second, etc. (*se* means "generation," "age"). Thus: King Edward VII. of England: *Eikoku kokuō Edward dai sh'chi-se*.

The former *shōguns* are distinguished by *ichi-dai*, *ni-dai*, etc. (*dai*, "generation") — e. g., *Tokugawa hachi-dai no shōgun Yoshimune kō* the eighth *shōgun* of the family of Tokugawa, Prince Yoshimune. — First or upper class is: *jōtō (no)*, second or middle class: *chūtō (no)*, third or lower class: *katō (no)*; thus: *jōtō no hito* a gentleman of the upper classes; *katō no hito* a man of the lower classes. But: *ittō no kippu* or *ittō-gippu*, *ni-tō no kippu* or *ni-tō-gippu*, *san-tō no kippu* or *san-tō-gippu*: A first-, second-, third-class ticket.

Literary works consisting of two parts are often named: *jō* "first" (lit. "upper"), *ge* "second" (lit. "lower"); consisting of three parts: *jō* "first," *chū* "second" (lit. "middle"), *ge* "third" part.

The first, second, third parts of a month are called: *jō-jun*, *chū-jun*, *ge-jun* (*jun* means "a decade").

"First edition" is *shohan*, "second edition": *saihan*, "third edition": *sampan*, etc.

166. Years are counted by the Chinese numbers followed by the word *nen*, "year"; thus: 1904 *sen-ku-hyaku-yo-nen*.

In Japan, years are counted by periods (*nengō* "year-names"), which formerly were of irregular length. Since the introduction in Japan of the Gregorian calendar (*shinreki* "new calendar") instead of the moon-calendar (*kyūreki* "old calendar") in the year 1874, the

nengō are identical with the reign of the emperors. The first year of a period is called *gannen* "first year." The present period (since 1868) is called *Meiji*; 1868 is *Meiji gannen*; 1905 *Meiji san-jū-hachi-nen*.

167. The names of the months are: *shōgats'* ("the true month") or *ichi-gets'* January, *ni-gats'* February, *san-gats'* March, *shi-gats'* April, *go-gats'* May, *roku-gats'* June, *sh'chi-gats'* July, *hachi-gats'* August, *ku-gats'* September, *jū-gats'* October, *jū-ichi-gats'* November, *jū-ni-gats'* December.

168. The names of the days of the week are: *nichiyōbi* Sunday (lit. "sun-day"), *getsuyōbi* Monday (lit. "moon-day"), *kayōbi* Tuesday (lit. "fire-day"), *suiyōbi* Wednesday (lit. "waterday"), *mokuyōbi* Thursday (lit. "wood-day"), *kinyōbi* Friday (lit. "gold-day"), *doyōbi* Saturday (lit. "clay-day"). *yōbi* may be abbreviated to *yō*. The words *ka*, *sui*, *moku*, *kin*, *do* denote the five elements of the Chinese.

169. The date is expressed by the Japanese words as far as they go — viz., from the 2nd to the 10th (*futs'ka*, *mikka*, etc., Less. 26,156); above 10, by the Chinese cardinal numbers followed by the word *nichi* "day." The 1st January is called *ganjits'*; the 1st of all the other months *ichi-nichi* or *tsuitachi* ("the rising moon"). Thus the 27th January *ichi-gets'* or *shōgats'* (*no*) *ni-jū-sh'chi-nichi*; the 14th and 24th: *jū-yokka* and *ni-jū-yokka* (Less. 27,159), etc. On mentioning the year, month, and day, the year is placed first, then the month and day follow, thus: the 11th February, 1889 (the day of the Promulgation of the Constitution): *sen-happyaku-hachi-jū-ku-nen ni-gats' jū-ichi-nichi* = *Meiji ni-jū-ni-nen ni-gats' jū-ichi-nichi*.

170. Duration is expressed

of years — by *kan* (interval) after *nen*, or by *ka* between the number and *nen*, thus: *ichi-nen-kan* or *ikka-nen* 1 year, *yo-nen-kan* or *shi-ka-nen* 4 years, etc.

of months — by the Japanese numbers and *tsuki* (see Less. 26,155), or by *ka* between the number and *gets'*, thus: *san-ka-gets'* 3 months, *jū-ka-gets'* 10 months, etc.

of days — in the same way as the date, only that *tsuitachi*, *misoka*, and *ōmisoka* do not express du-

ration, but mean only the 1st, 30th, and 31st respectively.

A week is *shūkan* (turn); thus: *issūkan*, *ni-shūkan*, *san-shūkan*, etc.

171. Hours. "What o'clock is it?" is: *nan' ji* or *nan'doki des' ka?* In the answer to this question, the hours are indicated by the Chinese cardinal numbers followed by *ji* "hour," thus: *ichi-ji* 1 o'clock, *ni-ji* 2 o'clock, *yo-ji* 4 o'clock, etc. Minute is *fun*: *ippun*, *ni-fun*, *sampun*, *roppun*, *hachifun*, *jippun*, 1, 2, 3, 6, 8, 10 minutes, etc.; second: *byō*. Ten minutes past four *yo-ji jippun*; a quarter past 5 *go-ji jū-go-fun sugi* (passed); 25 minutes past 6 *roku-ji ni-jū-go-fun*; half past seven *sh'chi-ji han*; 35 minutes past 8 *hachi-ji san-jū-go-fun*; a quarter to 10 *jū-ji jū-go-fun mae* (15 minutes to 10) or *ku-ji shi-jū-go-fun*.

One hour is *ichi-jikan*, two hours *ni-jikan*, four hours: *yo-jikan*, etc.; half-hour *han-jikan*; a quarter of an hour *jū-go-fun*.

172. Age is asked about by the question *o ikuts' des' ka?* How old are you (or is he, she, etc.)? (lit. "How much is it?") To state the age, the Japanese numbers are used up to ten without the addition of a noun, or the Chinese numbers followed by *sai* "year". Thus: *hitots' des' he*, etc., is one year old; *tō des'* ten years old; *issai*, *ni-sai des'*, 1 year, 2 years old, etc. Above ten the Chinese numbers are used, followed or not by *sai*. Thus: He is now 55 years old *ima go-jū-go (sai) des'*.

173. The multiplication table (*ku-ku*, that is 9×9) contains some peculiar expressions. It runs as follows:

$1 \times 1 = 1$	<i>in-ichi ga ichi</i> (<i>in = ichi</i>)
$1 \times 2 = 2$	<i>in-ni ga ni</i>
$1 \times 3 = 3$	<i>itsu-san ga san</i> (<i>itsu = ichi</i>)
$1 \times 4 = 4$	<i>itsu-shi ga shi</i>
$1 \times 5 = 5$	<i>ichi-go ga go</i>
	etc.
$1 \times 9 = 9$	<i>ikku ga ku</i>
$2 \times 2 = 4$	<i>ni-ni ga shi</i>
$2 \times 3 = 6$	<i>ni-san ga roku</i>
$3 \times 3 = 9$	<i>san-san ga ku</i>
$3 \times 6 = 18$	<i>sabu-roku jū-hachi</i> (<i>sabu = san</i>)

$$4 \times 4 = 16 \text{ shi-shi jū-roku}$$

$$8 \times 8 = 64 \text{ happa roku-jū-shi (happa = hachi hachi)}$$

$$9 \times 9 = 81 \text{ ku-ku hachi-jū-ichi.}$$

As these examples show, the result has *ga* before it if it is below ten, above ten *ga* is dropped.

The following expressions are used in calculations with the first four rules of arithmetic (*ka-gen-jō-jō* — that is, *ka* = *kuwaeru* to add up, *gen* = *hiku* to subtract, *jō* = *kakeru* to multiply, *jō* = *waru* to divide):

$5 + 6 = 11$ *go to roku to yosereba* or *kuwaereba jū-ichi (ni naru)*, (*yoseru* = *kuwaeru*), or *go to roku to de jū-ichi ni naru* (by means of (*de*) $5 + 6$), or *go ni roku wo tas'* or *atsumeru to jū-ichi ni naru (tas'* "to add to", *atsumeru* "to gather").

$15 - 6 = 9$ *jū-go kara roku wo hikeba ku ni naru.*

$12 \times 12 = 144$ *jū-ni ni jū-ni wo kakereba hyaku-shi-jū-shi ni naru.*

$80 : 5 = 16$ *hachi-jū wo go de wareba jū-roku ni naru* or *go de hachi-jū wo wareba jū-roku ni aru.*

174. Fractional numbers are expressed by *bu* "part." *sambu no ichi* (lit. "of 3 parts one") $\frac{1}{3}$, *sambu no ni* $\frac{2}{3}$, *shi-bu no san* $\frac{3}{4}$, *sh'chi-bu no go* $\frac{5}{7}$, etc.

Percentage is expressed by the same word *bu*: 1% *ichi-bu*, 2% *ni-bu*, etc., up to 9% *ku-bu*; 10% is *ichi-wari*, 11% *ichi-wari ichi-bu*, 15% *ichi-wari go-bu*, 20% *ni-wari*, 25% *ni-wari go-bu*, 75% *sh'chi-wari go-bu*, etc. Besides one may say: *hyaku-bu no . . .* (The . . .th part of 100) — e. g., 80% *hyaku-bu no hachi-jū*.

With regard to human beings, *nin* must be used for *bu*, thus: *hyaku-nin no uchi de (roku-nin)*: among 100 persons (6 persons).

"Time" (once, twice, etc.) is: *do* or *hen* or *kai*: *ichi-do*, *ni-do*, *san-do*, etc.; *ippen*, etc. (Less. 27,158); *ikkai*, *ni-kai*, etc.

"Times as much" is *bai* or *sōbai*: twice as much *bai*, *sōbai*; three times as much *sambai*, *san-sōbai*, etc.; *nan' sōbai* how many times as much?

"At a time," "each" is: *zuts'*: *hitots' zuts'* one at a time, *mits' zuts'* three at a time, *roku-shaku zuts'* six feet each, etc.

“Portion” is: *mae*, thus: *hitori-mae* or *ichi-nin-mae* a portion for one, *f'tari-mae* portions for two, *san-nin-mae* portions for three, etc. — *hitots' oki* every other one, alternate, *f'tats' oki* every third, *ikken oki* every other house, *ni-ken oki* every third house, *ichi-nichi oki* or *kaku jits'* every other day, *futs'ka oki* every third day, *mikka oki* every fourth day.

“One of two” is *kata* or *katappō* (one side of two); *kata-te* one hand, *kata-ashi* one foot, *kata-me* one eye.

Examples: *ichi-jikan wa roku-jippun de, ippun wa roku-jū-byō des'*. *ni-jū-yo-jikan de ichi-nichi ni narimas'*. One hour has 60 minutes, one minute 60 seconds. 24 hours make a day. — *yoru no mannaka kara shōgo made wa jū-ni-jikan de, kono aida wo gozen to ii, shōgo kara tsugi no yoru no mannaka made mata jū-ni-jikan de, kore wo gogo to imas'*. From the middle of the night to noontide there are 12 hours; this interval we call forenoon. From noontide to the middle of the next night there are again 12 hours; these we call afternoon. — *shikashi toki wo kazoeru toki ni wa gozen nan' ji, gogo nan' ji to itte nitchū no zen go wo kubets' seneba narimassen'*. But in counting the hours we must say “so many hours in the forenoon,” “so many hours in the afternoon,” and distinguish (the time) before and after noontide. — *Doits' kōtei Wilhelm dai-isse daitei wa ku-jū-issai de go hōgyo ni narimash'ta. shinteikoku no ichi-bamme no kōtei de gozaimash'ta*. The German Emperor William I. the Great died in his 91st year. He was the first emperor of the new empire. — *Nippon no kinjōtei wa jū-yo-sai de o kurai ni tsukaremash'ta toki ni nengō wo Meiji to aratamemash'ta*. When the present Emperor of Japan ascended the throne, in his 14th year of age, they changed the period to *Meiji*. — *Meiji gannen wa sen happyaku roku-jū-hachi-nen de arimash'ta kara, sen ku-hyaku go-nen wa Meiji san-jū-hachi-nen ni atarimas'*. The first year of *Meiji* having been 1868, 1905 is equivalent to the 38th year of *Meiji*. — *kyō wa nan' nichi nan' yōbi des' ka? shi-gats' nanuka mokuyōbi des'*. What date and what day of the week have we to-day? It is Thursday, the 4th April. — *Ansei ni-nen jū-gats' futs'ka no ō-jishin de Tōkyō sono toki Edo to iu tokoro de jū-man-nin ijō hitojini ga atta sō des'*. In the great earthquake on the 2nd October in the 2nd year *Ansei*, above 100,000 persons are said to have perished at Tōkyō, at that time called Edo. — *anata wa Yoroppa ye oide nasatta no wa hajimete des' ka? ie, shikai-me des'*. *ichi-bamme to sambamme no tabi wa Amerika*

wo tōtte kimash'ta ga, ni-do-me wa Siberia wo tōtte kite, kondo wa Indoyō wo hete kimash'ta. Is it the first time you have come to Europe? No, it is the fourth time. On the first and third voyage I came by America; the second time I came by Siberia, and this time I came by passing the Indian Ocean.

Words.

<i>jidai</i> period, age	<i>zaisan</i> property; <i>kazoku no</i> —
<i>genzai ima</i> in the present time	property of a family
<i>kokyō</i> one's native place	<i>chigau</i> to differ
<i>jukyō</i> the teachings of Confucius	<i>hipparu</i> to pull, draw
<i>ichi-ji</i> for a time	<i>dakiau</i> to embrace each other
<i>kekka</i> result, consequence	<i>shiriau</i> to know each other
<i>danjo</i> man and woman, both sexes	<i>muku</i> to turn (<i>no hō ni to</i>)
<i>ambai</i> kind	<i>eru</i> to obtain, to get
<i>fūfu no aite</i> a consort	<i>naritatsu</i> to consist
<i>tetsuzuki</i> proceedings	<i>mishiru</i> to know by sight
<i>chijin</i> an acquaintance	<i>shōchi suru</i> to be satisfied
<i>hōyū</i> a friend	<i>tanomu, ni</i> — to request someone
<i>yome</i> a daughter-in-law	<i>mits'keru</i> to discover
<i>seimei</i> family name and Christian name	<i>tsūjiru</i> to inform
<i>mombatsu</i> lineage	<i>tashō</i> more or less
	<i>dōshi</i> one another
	<i>zatto</i> briefly
	<i>tōnin</i> this person
	<i>sōtō (no)</i> suitable.

29. Reading Lesson.

kekkon no hanashi.

kekkon no koto wa kuniguni de iroiro chigaimasu' ga, jidai de mo¹ mata chigaimasu'. ima o hanashi shiyō to iu no wa genzai ima watakushi no kokyō de yatte iru moyō² des'.

go zonji de mo arimashō ga³, Shina no jukyō ga Nihon ni watatte ichi-ji sakan ni narimash'ta kekka⁴ ima de mo danjo no kankei ga Seiyō no yō na ambai de arimasen'. wakai otoko to onna to ga te wo hippattari dakiatte odottari hanetari suru koto wa yume ni mo mimasen' des' kara, kekkon zen wakai otoko to onna to wa o tagai ni shiriau koto wa s'kunai des'. mottomo⁵ toshigoro ni nareba, otoko wa onna, onna wa otoko no hō ni shizen ki ga mukimas' kara, otoko wa hito no hanashi ya nani ka de⁶ tashō onna no koto wo shitte imasu'. sore mo na bakari no mo ōi no des'.⁷ mata onna mo otoko no na ya kao wo tashō shitte

¹ also according to the period. — ² the manner in which it is performed. — ³ you will probably know. — ⁴ in consequence of . . . having come over to Japan and been flourishing for a time. — ⁵ however. — ⁶ knows more or less about women through the conversation of people or otherwise, — ⁷ but even then

wa imas' ga, sono⁸ kazu wa s'kunai mono des' kara, sono uchi kara fūfu no aite wo eyō to iu no wa muzukashii koto des'. sore de fūfu wa tagai ni mattaku mishiran' mono dōshi no aida ni naritats'⁹ no de arimas'.

sono tetsuzuki to mōshimas' no wa otoko ga sai wo hitots'¹⁰ hoshii to omoeba mochiron des' ga, jibun de omo-wan' de mo¹¹ toshigoro ni nareba, sono oya ga nakanaka shōchi shinai n' des' kara, ni-jū-roku-sh'chi-sai ni nareba, sono oya ga saki ni tatte¹² chijin ya hōyū ni tanomimash'te yome wo sagash'te moraimas'. sono uchi aru mono ga «kore nara sōtō d'arō» to iu onna wo mits'kemas'¹³ to, kore wo oya ni hanashimas'. mazu seimei mombats' kara kyōiku kazoku no zaisan gurai no tokoro wo¹⁴ zatto hanashimas'. oya ga yokarō gurai no kangae de areba, kore wo tōnin¹⁵ ni hanashimas'. tōnin ga yokarō to omoeba, kore wo oya ni tsūjimas'.

there are many (*ōi no des'*) who know only the name (have only a superficial knowledge). — ⁸ their number (the number of men she knows by name and sight). — ⁹ married couples consist of persons who did not know each other at all. — ¹⁰ once. — ¹¹ even if he does not think so himself. — ¹² "to stand foremost," to take the lead. — ¹³ if one of them discovers a girl of whom he says: "If it were this (if he should get this), she would be suitable." — ¹⁴ all about. — ¹⁵ "this person," the person concerned (his son).

29. Exercise.

What o'clock is it by (as to) your watch? Mine has stopped (*tomaru*). My watch is 20 minutes past 9, but as it is 5 minutes too slow (to be too slow *okureru*), it is only 15 minutes past now. At what o'clock does the train (*kisha*) start? It starts ten minutes to ten. Then, as it takes half an hour to go to the station even if you make a *jinriki* drawn by two men run (to make run *tobas'*), I am very sorry, you must leave as quickly as possible. About how many years did you stay in that country for studying (to stay for studying *ryūgaku suru*)? I have stayed three years already (to stay *zairyū suru*), but I have not made the slightest progress in the Japanese language (as to the language). A year has (is) 12 months; these we divide into four, and call (them) the 4 seasons (*shiki*), spring, summer, autumn, winter. The 3 months of March, April, and May we call spring, the 3 months of June, July, and August we call summer, the 3 months of September, October, and November we call autumn, and the 3 months of December, January, and February we call winter. How much (costs) a second class ticket from Tōkyō to Ōsaka? Is it a return ticket (*ōf'kugippu*)? No, only a single one (only go).

Then it is 11 *yen* 50 *sen*. What page is it you are reading now? It is the 24th page. There are people who go about looking at things two or three hours without buying, and there are also people who, in order to buy an article of 1 *yen*, bargain for one hour. The people seized by the cholera in Japan, in the 14th year of Meiji, were 101, the people who died were 67. In the same year, among 1,082 persons seized by the plague, 812 died — that is, about 75 per cent.

Dialogue (continuation).

- | | |
|---|---|
| <i>gejo.</i> <i>konnichi wa.</i> | Good day. |
| <i>Iseya.</i> <i>irasshai!</i> | Glad to see you, madam. |
| <i>gejo.</i> <i>kyō no yūkata no san-ji made ni issō go-jissen no sake wo go-gō hodo to san-jissen no miso han-gin to shōyu issō hodo taku ye todokete kudasai!</i> | By 3 o'clock this afternoon please send to our house 5 <i>gō</i> of sake at 50 <i>sen</i> a <i>shō</i> , half a pound of <i>miso</i> at 3 <i>sen</i> , and 1 <i>shō</i> of <i>shōyu</i> . |
| <i>Iseya.</i> <i>shōyu wa itsu mo no nedan no shina de yoroshiū gozaimas' ka?</i> | Shall it be <i>shōyu</i> at the usual price? |
| <i>gejo.</i> <i>hai, itsu mo-dōri no mono de yō gozaimas'. sayō nara.</i> | Yes, as we have always had. Good-bye. |
| <i>Iseya.</i> <i>mata yorosh'ku negaimas'.</i> | I hope to see you again. |
| <i>gejo.</i> <i>okusama, tadaima kaette mairimash'ta.</i> | Ma'am, I have just come back. |
| <i>okusama.</i> <i>sō? taihen hayakatta yo.</i> | Have you? Indeed, you have made haste. |
| <i>gejo.</i> <i>dō itashimash'te. asa-ichiba de taihen ni jikan wo tsubushimash'te osoku narimash'ta.</i> | Oh, I have spent much time at the morningmarket, and so it has become late. |
| <i>okus.</i> <i>mina atsuraete kita no ka?</i> | Have you ordered all the things? |
| <i>gejo.</i> <i>hai. asa-ichiba de tamago tō hodo, nedan wa jū-go-sen de kaimash'ta. kyō no tamago wa taihen atarashii yō de arimas'.</i> | Yes. At the morning-market I have bought 10 eggs at the price of 15 <i>sen</i> . The eggs seem very fresh to-day. |
| <i>okus.</i> <i>ā, naruhodo, rippa na tamago da. sōsh'te issen go-rin to wa nedan mo taihen yasui.</i> | Indeed, fine eggs they are. And 1 <i>sen</i> 5 <i>rin</i> is very cheap, too. |
| <i>gejo.</i> <i>issen go-rin no ninjin roppon to ni-sen no daikon sambon katte mairimash'ta ga, nedan wa s'ko-shi takai de wa arimasen' deshō ka na?</i> | I have bought 6 carrots at 1 <i>sen</i> 5 <i>rin</i> , and three turnips for 2 <i>sen</i> . I hope they are not too dear. |

- okus.* *m', nedan wa sono kurai na mon' d'arō yo.* The price is probably right.
- gejo.* *Iseyā de ōsets'ke no miso sake shōyu san-ji made ni taku ye motte kuru yō ni iits'kete mairimash'ta.* At Iseyā's I have ordered to bring to our house the *miso*, *sake*, and *shōyu* by 3 o'clock, as you have said.
- okus.* *sō ka. komban wa koto ni yoru to danna no tomodachi ga korareru ka mo shiren' ga, sono toki wa sake ga s'koshi tarinai d'arō ne.* All right. According to circumstances, some of my husband's friends will perhaps come to-night; then there will not be sufficient *sake*.
- gejo.* *sayō de gozaimas'. o kya-ku ga miete wa tarimasen' deshō ga, Iseyā ga mairimash'ta toki ni, mā go-gō hodo mōshits'kemashō ka?* Yes, if there will be guests here, it will not be enough. When Iseyā comes, shall I order 5 *gō* more?
- okus.* *m' sō sh'te moraō.* I wish you to do so.
- gejo.* *kashikomarimash'ta. o tsuru wa koko ye sashiagemas'.* All right. Here is the change.
- okus.* *kanjō wa yoku atte oru. go kurō d'atta ne.* The account is all right. You have had much trouble.
- gejo.* *dō itashimash'te.* Don't mention it.

Thirtieth Lesson.

175. **The Passive Voice.** The Passive Voice is formed by adding the termination *areru* to the Present tense of the verbs of Class I after eliminating the termination *u*, and to the simple stem (consonant stem) of the verbs of Class II.

Thus: — Class I	<i>taberu</i>	<i>taber</i>	<i>taber-areru</i>
	<i>miru</i>	<i>mir</i>	<i>mir-areru</i>
Class II	<i>kaku</i>	<i>kak</i>	<i>kak-areru</i>
	<i>mats'</i>	<i>mat</i>	<i>mat-areru</i>
	<i>iu*</i>	(if)	<i>iw-areru</i>
Anomalous are	<i>kuru</i>		<i>kor-areru</i>
	<i>suru</i>		<i>ser-areru.</i>

When in compounds *suru* takes the form *jiru* or *zuru* (Less. 18,144), its passive form is *jirareru* or *zerareru*. — *shinuru* forms its Passive from the shorter word *shinu*: *shin* — *shinareru*.

The form *serareru* (but not *zerareru*) is often shortened into . . . *sareru*. The polite auxiliary *mas'* has no

* Cf. Less. 3,11.

Passive Voice. The Passive of *oshieru*, "to teach," is *osowaru*.

All passive verbs in *eru* are conjugated according to Class I; the shortened forms in *aru* according to Class II, 5.

176. The termination *areru* is derived from *ar*, the simple stem of *aru* "there is," and the verb *eru* "to get." Thus, *e. g.*, *taberareru* "to get the there being eating" = "to get an eating," that is, the active for "to get eaten" or "to be eaten."

The Japanese passive verb thus corresponds to a kindred idiom used in English beside the Passive Voice. Compare "to get a beating," "to get a scolding," instead of "to be beaten," "to be scolded."

In Japanese the Passive voice may be derived from all verbs, thus also from intransitive verbs. So we may say, for instance, *motte korareru* "to get a having and coming" = "to get (something) brought with (one)" or "to be brought with (one)"; *hito ni korareru* "to get a coming from somebody" = to get guests; *ame ni furareru* "to get a falling from rain," "to get rained upon" = to get wet by the rain; *hito ni shinareru* "to get a dying from somebody" = to lose somebody by death, etc.

From the above consideration it follows as to the construction of the Japanese passive sentence:

1. The person who "gets a doing" (in the above sense) is expressed by the Nominative (*ga* or *wa*, as the case may be), thus: Somebody has been killed *hito ga korosareta*.

2. The person or thing "from whom or which" somebody "gets a doing" is expressed by the Dative (*ni*, English "by"), thus: This pupil has been praised by his teacher *kono shosei wa sensei ni homerare mash'ta*. I have been moistened (lit. fallen upon) by the rain *watakushi wa ame ni furare mash'ta*!

3. The "doing" which somebody gets, or that which somebody gets done, is expressed either by the mere verb — as in case of intransitive verbs, or such transitive verbs as need no complement — or by the

transitive verb preceded by its complement in the Accusative.

As to intransitive verbs, and transitive verbs without complement, cf. the examples under 1. and 2.: *korosareru*, *homerareru*, *furareru*.

Transitive verbs with a complement: I have been robbed of my watch by a pickpocket (I have got my watch stolen by a pickpocket). *watashi wa suri ni tokei wo nusumareta*. — He has had his leg bitten by a dog. *ano hito wa inu ni ashi wo kamits'karemash'ta*.

Note. — The Subordinative form of transitive verbs followed by *aru* (Lesson 19,95) has the meaning of a Passive Participle with the verb “to be.” The English subject of this participle can in Japanese be expressed by the Nominative as well as by the Accusative, thus: *ie no mae ni mo niwa ga* (or *wo*) *koshiraete arimas'*. Also before the house a garden is laid out.

177. In general the Japanese language prefers to use active constructions instead of passive forms. So, for instance, instead of saying: “What is that used for?” a Japanese would say: “What do (they) use that for?” This is especially the case with verbs used attributively (Less. 24,146).

In agreement with the meaning “to get the doing of something,” and as an inanimate object cannot well be said to “get” something, the Passive is, in general, only used if the “getting” subject is an animate being. Otherwise the active construction is preferred.

In many cases the English passive verb corresponds to an Intransitive verb in Japanese. For instance: *tas'karu*, “to escape with one's life,” instead of “to be saved,” if there is no agent mentioned by which life was saved. But: *hito ni tas'kerareru* “to be saved by a person.” — *byōki ni kakaru* “to come to hang in illness,” instead of “to be seized by illness,” etc.

Examples: *konogoro wa hito ga denkitets'dō ni hiki-korosareru no wa mare na koto de wa arimasen'*. Nowadays it is not a rare thing that a person is driven over and killed by the electric tram. — *tash'ka na shōko ga arimas' ka?* — *shōko wa zannen des' ga, warumono ni nusumarete shimaimash'ta*. Are there any reliable proofs? — The proofs, I am sorry, have been stolen by a bad fellow. — *kono aida dōmo omowazu naga-i wo sh'te kaette kara, ōki ni oyaji ni*

shikararemash'ta. The other day, when I had unconsciously made a long stay, and came back, I got a severe scolding by my father. — *hana wo tsumamareru mo wakaran' yō na ban.* A night (so dark) that you are not aware of your nose being pinched. — *senaka ni* mizu wo kakerareta yō na kokoromochi ni natta.* I had a feeling as if I had got water poured down my back. — *konaida Tsugaru kaikyō de issō no ryōsen ga jōkisen ni norikakerarete norikuminin wa mina oborete shimaimash'ta.* The other day a fishing-boat was run over by a steamer in the strait of Tsugaru, and all the people on board were drowned. — *watashi no daiji no ueki wa shiranai uchi ni eda wo kiraremash'ta.* My favourite tree has had its branches cut off without my knowing it. — *kono kane wo doko ka hito ni mirarenai yō na tokoro ye shimatte oku ga ii.* It would be good to keep this money somewhere at a place where it cannot be seen by anybody.

178. The Potential. The Japanese language has no words to express the idea of “can,” “be able,” “may.” The absence of words so frequently used in English is made good by various contrivances:

1. By the Passive Voice, which, then, is called Potential. The Japanese do not say “I can, or may, do something,” but “something gets a doing” — that is, “something is done.” Thus the Passive-Potential always expresses passive possibility. That which is done is the Subject. The person who, in English, is the Subject of the verbs “to be able,” “can” or “may,” if in Japanese expressed at all, is either placed in the Absolute case, or, if emphasised, in the Dative (*ni wa*). Thus, instead of saying: “I can do something,” we must say: “As far as I am concerned, or, as for me, something is done.” For instance: *tenki ga warui kara, deraremasen'.* “The weather being bad, there is no going out.” It must be understood from the context with regard to whom there is no going out — that is, whether the speaker himself, or some other person, cannot go out. — *nodo ga itai kara, tabako ga nomaremasen'.* “Having a sore throat, tobacco is not smoked” — that is, I, or whoever else has a sore throat, cannot, or must not, smoke. — *hakubuts'kan de tabako ga nomaremasen'.* “In the museum tobacco is not smoked” — that is, one is not allowed to smoke.

* This *ni* does not denote the agent, but the place “whereto.”

2. By a special Potential. The verbs of Class II form the Potential by adding *eru* "to obtain," "to get," to the simple (consonant) stem. Thus: *kaku* — *kakeru*, *das'* — *daseru*, *mats'* — *materu*, *iu* — *ieru**, *kau* — *kaeru*, *kuu* — *kueru*, *omou* — *omoeru*, etc. — The verbs of Class I do not form the Potential, except the verb *miru* "to see" — *mieru*. — The verbs *suru* and *kuru* have no Potential in *eru*; it is replaced by the circumlocution with *dekiru* (Less. 16,102). *kiku*, "to hear," has two Potential forms: *kikoeru* and *kikeru*. All Potentials in *eru* are conjugated according to Class I.

The Potential in *eru*, "to get a doing," in the sense of "to be feasible," corresponds to such English expressions as: "it is (good, or bad) walking here;" "this article sells (easily, or slowly);" very often to English adjectives in "ble," as "visible," "audible," "passable," etc. Thus, this Potential form, too, expresses passive possibility. The person with regard to whom something is feasible, if expressed at all, stands in the Absolute case, or, if emphasised, in the Dative (*ni wa*).

The two verbs *mieru* and *kikoeru*, however, express, besides the passive meaning "to be visible" and "to be audible," active possibility — viz. in the expressions: *me ga mieru*, "the eye can see" — that is, a person is not blind, and *mimi ga kikoeru*, "the ear can hear" — that is, a person is not deaf.

179. The concurrent forms in *areru* and *eru* are mostly used without any difference as to the meaning, both expressing physical as well as moral possibility. Thus: *nodo ga itai kara, mono ga iwaremasen'* or *iemasen'*. I "cannot" speak, or: I "am not allowed" to speak, because I have a sore throat. — In some cases, it is true, usage prefers the termination *areru* for moral, and *eru* for physical possibility.

Examples: *itsu nara o me ni kakaremas' ka?* When may I see you? — *ano kojiki wa soba ye yorenai yō ni kitanai*. That beggar is so dirty, you cannot come near him.

* In accordance with the forms *iwareru*, *ioanai*, it ought to be *ioeru*; but the sound *we* is missing in Japanese, and replaced by *e* (pronounced *ye*), thus *ieru*.

— *kono kurumi wa warenaï hodo katai*. This walnut is so hard that it cannot be cracked. — *sakujits' shibai ye ikita-katta ga, nani ka yôji ga dekite tsui ikarenakatta*. I wished to go to the theatre yesterday; but I had something to attend to, and so I could not go at last. — *ano hito wa tsumbo de wa nai, mimi ga kikoemas*. That man is not deaf, he can hear. — *iroiro no kemono wa umaretate ni me ga mienai*. Several kinds of animals cannot see directly after being born. — *futs'ka mikka bakari ame ga futte imas' toki ni inakamichi ga sukkari arukenaku narimas'*. If it is raining for two or three days only, the country roads get entirely impassable. — *anata wa Takayama san no o jô san des' ka? dômo o mi ôkiku o nari de, nakanaka shiremasen'*. Are you Miss Takayama? Really you have become so tall, you were not to be recognised. — *omotemon ga (or wo) shimete atte hairaremasen' (or hairemasen') kara, katte no hō ye mawatte ikimash'ta*. As the frontdoor was shut, and I could not enter, I went round to the kitchen. — *kono koto wo sono mama ni s'tete wa okaremasen' (or okemasen') de wa arimasen' ka?* You cannot leave this matter as it is now, can you? — *ano hito wa nisemono to wa chitto mo omowaremasen' (or omoemasen')*. I would by no means have thought that man to be a cheater. — *mina ikimash'ta. watashi ni wa ikaremasen'*. All have gone. I myself cannot go. — *anata wa kore ga yomemas' ka? watakushi ni wa yomemasen'*. Can you read this? As for me, I cannot read it.

180. The idea of "being sorry not to be able to do what we ought, or should like, to do," is expressed by the Potential in *areru* by means of the formula: Active Present of the verb + *ni (mo)* + negative Potential of the same verb. In this formula the Present + *ni (mo)* corresponds to the Subordinative of the Desiderative form + *ni mo*.

Examples: *mezurashii misemono ga arimas' keredomo, kane ga nai kara, miru ni miraren' (= mitak'te mo miraren')*. There are strange things to be seen; but having no money, I cannot see them (though I should like to do so). — *Nihon ye kaeritai keredomo, meirei ga nai kara, yuku ni mo yukaremasen' (= ikitak'te mo yukaremasen')*. I should like to return to Japan, but having no order, I am sorry I cannot go. — *kono ko wa seishits' ga warui kara, en wo kiritai ga, oya ko no koto de, kiru ni mo kiraremasen'*. This child's character being bad, I should like to cut off all connection with him; but we are father and child, and so the severing is not an easy matter. — *kono sakana wa jitsu ni umasô des'*

ga, fugu to kiite wa kuu ni kuwaren'. This fish looks really tasty; but hearing that it is a *fugu*, I am sorry I cannot eat it. (*fugu* is the name of a fish said to be extremely savoury, but part of which is very poisonous.) — *kono arasoi wa kazamuki ga waruku natte kita ga, imasara hiku ni hikarenai* (or *yameru ni yamerarenai*). This quarrel has begun to take a bad turn; but now I cannot well withdraw. — *ano hito no hisō no Bunchō wa watashi ni wa tash'ka ni nisemono to wakatte oru keredomo, sore mo iu ni iwaren'*. The valued *Bunchō* of that man has been recognised by me to be surely a counterfeit; but this I cannot make up my mind to tell him. (*Bunchō*, the name of a famous painter; here a picture drawn by him.)

181. Active possibility is expressed:

a) By the periphrastic formulas *koto ga dekiru*, Less. 16,102; *wake ni wa ikan'*, Less. 16,102. Nouns which imply the notion of action are followed by *ga dekiru* without the medium of the words *suru koto*.

Examples: *kō iu warui kokoromochi ga sureba, benkyō ga dekimasen'*, or *shigoto ga dekimasen'*. When (or: as) I feel so unwell, I cannot be industrious, or: I cannot work. — *mō dekimono ga naotte mata nuimono ga dekimas'*. The ulcer having healed up already, I can do needlework again. — *mada shokuji ga dekimasen' ka?* Can we not dine yet? —

b) By a periphrase by means of the concessive Subordinative and *yoi* (. . . *te mo yoi*), Less. 13,87.

c) By the periphrastic formula *mono de mo nai* after the negative Future, meaning: "It is not impossible that I can" — that is, "Perhaps I shall be able to do so."

Examples: *ototsan, kimono wo hito-soroe katte kudasai!* — *dōmo, ima komaru kara, ato de wa kaumai mono de mo nai*. Father, please buy me a new suit! — Well, at present I am in difficulties, later on I shall perhaps be able to buy you one. — *ano hito wa ninsō ga warui kara, dorobō de mo shimai mono de mo nai*. That man has a bad physiognomy, he might even be able to commit a theft. — *kyō ame ga futteru ga, tenki ni narumai mono de mo nai*. To-day it is raining; but the weather may become fine yet, for all that.

182. Possibility is further expressed by the formula: *ka mo shirenai* after the verb, meaning "one

cannot know whether . . .” — that is, “may be,” “perhaps.”

Examples: *sugu ni isha wo yondara, byōnin ga tas'katta ka mo shiremasen'*. If they had called a doctor at once, the patient would perhaps have been saved. — *kyō no yūbin de kuni kara no tegami ga kuru ka mo shiren'*. By to-day's post letters will perhaps come from home. — *kono kuni de kō iu mono wa kaenai ka mo shirenai*. In this country such articles can perhaps not be bought.

183. The Passive (Potential) forms in *areru* are also used as polite verbs to denote the actions of the 2nd and 3rd persons. They are then treated as if they were active verbs, governing the same case as the plain verbs from which they are derived. The polite verbs *kudasaru*, *nasaru*, *ossharu*, *irassharu* are nothing but the shortened potential forms *kudasareru*, *nasareru*, *ōserareru*, and *ōsareru* (as *sareru* from *serareru*), *iraserareru*.

Examples: *ima niwa ye dete orareru o kata wa tada no hito to wa omoemasen' ga, are wa donata des'?* The gentleman who has just gone into the garden cannot be taken for an ordinary man. Who is he? — *Mitsusada kō ga Wakayama de taibyō ni kakararemash'ta toki ni, sono okugata ga kambyō nasaretai to iu koto wo shōgun ni negaidasaremash'ta kara, okugata mo Wakayama ye sashits'kawasaremash'ta*. When Prince Mitsusada fell ill at Wakayama, his wife expressed her desire to the *shōgun* to nurse him. So he sent his wife also to Wakayama.

Words.

chūnin a go-between
sempō the other party
seiseki result
hōhō means, expedients
noriki inclination; — *ni naru*
 to feel inclined
fusoku a flaw
miai seeing each other
shotaimen first meeting
basho place
shibaidoko theatre
shisei stature and bearing
izon difference of opinion
yuinō betrothal gifts
torikawashi exchange
sakadaru a sake-barrel
surume dried cuttle-fish
suehiro a folding fan

kombu a kind of edible seaweed
shiraga whitened *kombu* cut into fine threads
nana-shina seven articles
hakama wide trousers
kanryakushugi an abridged procedure
ryūkō fashion; — *suru* to be fashionable
shinajina all things
mokuroku a list
jijits' hour and day
ts'kai a messenger
arayuru all, every
sensaku suru to explore, to investigate
kikidas' to hear

<i>mōshikomu</i> to apply for, to in- form	<i>te wo hiku</i> to draw back (one's hands)
<i>ittei suru</i> to be fixed	<i>kosai ni</i> minutely
<i>awaseru, kao wo</i> — to present one to the other	<i>nainai</i> secretly
<i>miau</i> to see each other	<i>kiri</i> only; <i>sore</i> — at once
<i>matomaru</i> to be finished	<i>kantan ni</i> briefly
<i>torisoroeru</i> to join	<i>dōyō</i> the same way
<i>iremajiru</i> to add	<i>wo tōsh'te</i> by the medium of
<i>torikawas'</i> to exchange	<i>iyoiyo</i> more and more
<i>ai-au</i> to meet	<i>yakamash'ku</i> troublesome
<i>s'koshiku</i> a little	<i>mottomo</i> of course
	<i>dōji ni</i> at the same time.

30. Reading Lesson.

kekkon no hanashi (continuation).

sō suru to oya ga sono chūnin ni ima s'koshiku kosai ni sempō no yōsu wo kiki, sempō no koto wo shitte isō na¹ hitobito ni mo kiki, mata sono kinjo ni itte nainai yōsu wo saguri, sore kara onna no gakkō nado ni mo itte seiseki no yōsu² wo tazunetari sh'te arayuru hōhō de sempō koto ni onna no yōsu wo narubeku kosai ni sensaku suru n' des'. sono uchi nani ka warui koto de mo³ kikidaseba, sore kiri de te wo hikimas' ga, sō de nak'te dandan noriki ni nareba, chūnin wa sempō (onna no hō des' ne) ye mo otoko no koto wo kantan ni hanashimas'. sō suru to onna no hō de mo mata sensaku wo hajimeru koto wa mae to dōyō des'.

sō iu ambai de tagai ni sensaku sh'te ryōhō tomo sempō ni fusoku nakereba, otoko no oya kara chūnin wo tōsh'te onna no oya ni sono mus'me ga hoshii koto wo mōshikomimas'. sore kara iyoiyo tagai ni «yoshi» to iu toki wa yoku⁴ miai to iu mono wo itashimas'. kore wa otoko onna no shotaimen des'. miai no basho wa ittei shimasen' ga, shibaidoko ya hanami nado de yoku yarimas'. kore tote mo⁵ na no tōri tagai ni kao wo awaseru to iu made de, hanashi suru de mo nan' de mo arimasen'.⁶ tada shisei to kyodō wo tagai ni miau bakari des'. kono miai de sōhō tomo izon ga nakereba, sore de mazu sōdan ga matomatta to mōs' mono de, iwayuru yuinō no torikawashi wo yarimas'.

kono yuinō to mōs' mono wa mukashi wa daibu yakamash'ku, otoko no hō de wa sakadaru, mottomo sake wa itte imas', surume kombu shiraga katsuo suehiro obi no nana-shina kurai wo torisoroete onna ni okuri, onna no hō de wa obi no kawari ni hakama wo iremajiri, nana-shina to sh'te

¹ derived from *iru* (*shitte iru*) and *sō*; see Less. 8,58. —

² "the state of her result," how she has succeeded at school. —

³ whatever. — ⁴ commonly, usually. — ⁵ *tote* = to *itte*: "even this is, as the name (says), a mere (*made*) . . ." — ⁶ there is neither conversation nor anything else.

otoko no hō ni okuru no de arimas' ga, kōnogoro wa dandan kanryakushugi ga ryūkō shimash'te tada kono shinajina no mokuroku wo mochiiru no ga ōi yō des'?. kono yuinō wo torikawas' no wa mochiron jijits' wo sadamete danjo ryōhō kara dōji ni ts'kai wo okurimash'te ryōhō no ts'kai ga tochū de ai-au yō ni itashimas'.

⁷ it seems there are many who.

30. Exercise.

At the time of that great earthquake, many houses fell in, and many persons were crushed (*tsubus'*) while sleeping (in a sleeping condition). When the other day my wife went to the market, she was robbed of her purse by a pickpocket. Among the stories there is also one which is called: "A tumour is taken off by demons." When the woodcutter's neighbour heard this, he thought also he would get his tumour taken off. The blind shampooers, led by the hand by a child, wander about the streets. As the electric trams pass by (*tōru*) the house (*ie no mae wo*) until twelve o'clock in the night, I cannot sleep at all. If you don't get permission (*menkyo*) from Government, you cannot see the naval ports (*gunkō*). How (*dō sh'te*) is this permission got? Is that man blind? No, he sees well. Such a word cannot be said at all in the presence of people. Can you see that ship? May I also hear your conversation (*hanashi*)? If he goes to a hot spring (*onsemba*) at once, he will perhaps become better. If he is diligent in this way, perhaps he will be an excellent (*rippa na*) scholar one day (*itsu ka*). I invited (*maneku*) two friends, but neither of them (*dochira mo* with a negative verb) could come. When I was taking a walk last night, I was stung (*sas'*) on the forehead by a bee (*hachi*).

Dialogue.

<p><i>Itō. asu no asa watashi ga Hakone ye tōji ni deka- keru kara, kyōjū ni tabi no sh'taku wo sh'te kure! motte yuku mono wa futsū no tabidōgu no hoka ni hitoemono to haori to ketto wo itsu mo no kaban ni tsumete bentō no yōi wo sh'te kure! sore kara asa ga hayai kara, komban no uchi ni kuruma wo iits'- kete oite kure!</i></p>	<p>I start for a mineral-water cure at Hakone to-morrow morning. Get everything ready for the journey in the course of the day. As to the things I shall take with me, pack them up in my trunk — namely, besides the usual travelling-necessaries, an unlined suit, a <i>haori</i>, and a rug. Prepare also some lunch for the journey. Then, as we start so early in the morning, order a cab in the course of this evening.</p>
--	--

shosei.¹ *kashikomarimash'ta. subete minna soroemas' ga, kono mae no go ryokō ni kaban no jōmae wo kowasarete mada sono mama ni natte orimasuru ga, ikaga itashimashō ka? sore kara kurumaya wa Kandaya ni itashimashō ka Kyōbashiya ni iits'kemashō ka?*

Itō. *sō. sō de atta ka sukkari wasurete ita. sugu ni kore kara kaban wo Kinokuniya ni motte itte kombanjū ni dekiru mono nara, naosase! moshi sore ga ikenakereba, dōyō no atarashii kaban wo hitots'katte kite kure! kurumaya wa izure de mo ii.*

shosei. *shōchi itashimash'ta.*

(On the following morning.)

shosei. *mō sukkari yōi ga dekimash'ta. kurumaya mo genkan ni matte orimas'.*

Itō. *s'koshi jikoku ga okureta yō da kara, isoide tsunahiki wo iits'kete kure! sore kara kono dempō wo gejo ni watash'te sugu ni denshinkyoku ye hashirash'te kure!*

shosei. *kashikomarimash'ta.*

(At the station.)

Itō. *kore de Kōzu made no ittō no kippu wo katte ōkii kaban wa tenimots' to sh'te azukete kite kure! jibun wa machiaishits' ni matte iru. tesage to bentō wa mochiron ore ga motte iku. sore kara nimots' no shimats' ga sumeba, wakai mono² ni yō ga nai kara, sugu kaesh'te yoroshii. hako no naka ga kyō wa komu d'arō to omou kara, hayaku norikomitai kara isoide shimpaiwosh'tekure!*

shosei. *kashikomarimash'ta.*

All right, sir. I shall get everything ready; but on your last journey the lock of your trunk got broken, and is still as it was then. What am I to do with it? As to the cabman, shall I apply to Kandaya, or shall I order one at Kyōbashiya's?

Well, I had quite forgotten. Go directly to Kinokuniya's with the trunk, and have it mended if they can do it by this evening. If it can't be done, buy a new trunk of the same sort. As to the cabman, either will do.

All right, sir.

All is ready, sir. The jinrikishaman is waiting in the porch.

It seems it is a little late. Make haste to order a second man to help to draw. Then hand this telegram to the maid-servant and order her to take it to the telegraph-office directly.

All right, sir.

Here, buy a first-class ticket for Kōzu, and have the large trunk labelled. I'll be waiting in the waiting-room. The travelling-bag and lunch, of course, I'll take with me. After having finished seeing to the luggage, send the boy back, as I don't want him any longer. As the compartments will be full to-day, I'll get in as soon as possible. So make haste to arrange all quickly.

All right, sir.

¹ shosei, a servant. — ² "The young fellow," the *jinrikisha-man*.

Thirty-first Lesson.

184. **Causative Verbs.** Causative verbs serve to express the following meanings: "to cause to do something," "to cause a person to do something," "to allow to do," "to let do."

They are derived from transitives and intransitives, but not from passive and potential forms — namely:

From verbs of Class I by adding *saseru* to the simple stem;

from verbs of Class II by adding *seru* to the *a*-stem.

Thus: <i>taberu</i>	<i>tabe</i>	<i>tabe-saseru</i> to cause to eat
<i>miru</i>	<i>mi</i>	<i>mi-saseru</i> to cause to see (<i>mi-seru</i> to show)
<i>abiru</i>	<i>abi</i>	<i>abi-saseru</i> to cause a person to bathe (<i>abi-seru</i> to bathe someone)
<i>kiru</i>	<i>ki</i>	<i>ki-saseru</i> to cause a person to put on clothes (<i>ki-seru</i> to dress a person)
<i>kaku</i>	<i>kaka</i>	<i>kaka-seru</i> to cause to write
<i>mats'</i>	<i>mata</i>	<i>mata-seru</i> to make wait, to let wait
<i>iu</i>	<i>iwa</i>	<i>iwa-seru</i> to cause to say
Anomalous forms: <i>suru</i>		<i>saseru</i> to cause to do
	<i>kuru</i>	<i>kosaseru</i> to cause to come
	<i>shinu</i>	<i>shinaseru</i> to cause to die.

No Causative form is derived from *mas'*; but *mas'* is suffixed to the tenses and moods of Causative Verbs just as to other verbs.

The verbs *miseru*, *abiseru*, *kiseru*, besides a great many others ending in *s'* (e. g., *das'*, "to cause to go out" = to take out; *wakas'*, "to cause to boil" [intr.] = to boil [trans.], etc.), though originally Causatives, are no longer felt to be such, and form Causatives themselves — e. g., *mise-saseru* to cause to show; *abise-saseru* to cause a person to bathe someone, to have a person bathed by someone; *kise-saseru* to cause a person to dress someone, to have a person dressed by someone; *dasa-seru* to cause to take out; *wakasa-seru* to cause someone to boil something.

Causative verbs are susceptible of the Passive Voice, as, *e. g.*, *tabesaser-areru* to be caused to eat; *mataser-areru* to be caused to wait. In practice, however, such Passive forms are rarely used.

All the Causative forms in *eru* are conjugated according to Class I.

185. There is one more Causative form, which is shorter than that mentioned above, and therefore often preferred. It is formed

by suffixing *sas'* to the simple stem of the verbs of Class I,

by suffixing *s'(su)* to the *a*-stem of the verbs of Class II.

Thus:	<i>taberu</i>	<i>tabe</i>	<i>tabe-sas'</i>
	<i>miru</i>	<i>mi</i>	<i>mi-sas'</i>
	<i>kaku</i>	<i>kaka</i>	<i>kaka-s'</i>
	<i>mats'</i>	<i>mata</i>	<i>mata-s'</i>
	<i>iu</i>	<i>iwa</i>	<i>iwa-s'</i> .

These forms are conjugated according to Class II, 2.

186. Causative constructions are subjected to the following rules:

a) In case of Causatives derived from transitive verbs, the person or thing the action is caused to be performed upon, and in case of Causatives derived from intransitive verbs (or transitives used without an object), the person who is caused to perform the action is expressed by the Accusative.

b) In case of Causatives derived from transitive verbs, the person who is caused to perform the action is expressed by the Dative.

(Instead of this Dative one may use such phrases as: *ni tanonde*, "to beg a person," *ni iits'kete*, "to order a person." Thus instead of: "to cause a person to fetch something," one may say: "to beg or order a person to cause to fetch something.")

Thus: a) *isha wo yobaseta*. "He caused to call a doctor," he had a doctor called. — *ido wo horasemashō*. "I will cause to dig a well," I will have a well dug.

— *watashi wo warawash'ta*. “He caused me to laugh,” he made me laugh.

b) *kozukai ni isha wo yobaseta*. “He caused the servant to call the doctor.” — *hito ni uma wo korosash'ta*. “He caused a person to kill the horse,” he had the horse killed by someone. — *gejo ni hodokoshi wo kojiki ni yarash'ta*. “He caused the servant to give the beggar an alms.”

Note. — The verbs *morau* and *itadaku* after the Subordinative form express likewise the idea of “to have something done for one,” as explained in Less. 19, 120—121. With these verbs, too, the person who is caused to do something for one is expressed by the Dative.

Examples: *hayaku isha wo yobasaneba naran'*. — *hai, shikashi shosei ga soto ye dete imas' kara, dare ni yobasetara yoroshiu gozaimas' ka?* — *sonnara gejo ni yobaseru yori hoka ni shiyō ga nai*. We must quickly have the doctor called. — Yes; but as the servant has gone out, whom shall I order to call him? — Then there is no other means but to order the maid-servant to call him. — *kono ito wa kodomo ni tako wo agesaseru tsumori de kaimash'ta*. I have bought this string with the intention to have the children fly a kite. — *watashi no bessō wa mō ki ni irimasen' kara, nakagai ni (tanonde) uraseyō to omoimas'*. As I do not like my villa any longer, I think of getting it sold by an agent. — *shibaraku o machi kudasai, ima cha wo iresasemas' kara*. Please wait a moment, as I have ordered tea to be made now. — *omae, sugu kodomo ni chōzu wo ts'kawash'te kikaesash'te sampo ni yukaseru yō ni yōi wo nasai!* Make the children wash themselves at once and change their clothes, and prepare everything for making them take a walk. — *aru yadoya no teishu wa shōbai no fukeiki na toki ni moshi kuru kyaku ni myōga wo tabesash'tara, baka ni natte motte kita nimots' wo mina wasurete dekakeru d'arō to kangaeta ga, sono yūkata ni rippa na samurai ga kerai ni nimots' wo motasete kita kara, banshoku ni mo yokuchō no asameshi ni mo myōga wo ts'kete tabesasete ga, kyaku ga dekaketa ato de teishu wa nani mo wasurezu ni dekaketa ka to hōbō sagash'te mitara, tsui ā, yadosen wo wasurete itta to omoitsuite taisō kurushimimash'ta*. The landlord of a certain inn thought at one time when business was dull: “If I should make the guests who will come eat *myōga* (a certain vegetable said to weaken the memory), they would become foolish and forget all the luggage they have brought with them, and depart.” When in the evening an aristocratic gentleman of the military class came who had

his luggage carried by his vassal, he added *myōga* to his supper as well as to his breakfast on the following morning, and made them eat it. But after the guests had left, the landlord searched everywhere to see whether they had gone without forgetting anything. At last it struck his mind that they had gone and forgotten to pay their bill, and he was very sad about it.

Words.

<i>seken</i> the world	<i>isei</i> power; — <i>no yoi mono</i>
<i>ippō</i> one part	something majestic
<i>haji</i> disgrace	<i>tōjits'</i> that day
<i>endan</i> talk about marriage	<i>ryōshin</i> parents
<i>aite</i> a party	<i>bankei</i> evening, nightfall
<i>kekkonshiki</i> marriage ceremony	<i>fuku</i> clothes; — <i>wo ts'keru</i> to
<i>hidori</i> fixing (selecting) a day	put on clothes
<i>ishō</i> wearing-apparel	<i>shitashii</i> intimate
<i>chōdats'</i> supply	<i>somenuki no</i> left undyed
<i>teido</i> degree	<i>tokubets'</i> no special
<i>ifuku</i> cloth	<i>makkuro</i> entirely black
<i>kami</i> the hair of the head; —	<i>mashiro</i> entirely white
<i>no kazari</i> hair-ornament	<i>makka</i> entirely red
<i>hakimono</i> covering for the feet	<i>happyō suru</i> to publish
<i>saihōdōgu</i> things necessary for	<i>iyaku suru</i> to break a contract
sewing	<i>sadamaru</i> to be fixed
<i>byōbu</i> a folding-screen	<i>okuritodokeru</i> to send
<i>gakki</i> musical instruments	<i>noseru</i> to put (on something)
<i>yagu</i> bed-linen	<i>norikomu</i> to drive
<i>futon</i> a mattress	<i>erabu</i> to choose
<i>iremono</i> a vessel for holding	<i>machimōkeru</i> to be prepared and
anything	wait for; to expect
<i>tsuridai</i> a litter	<i>deau</i> to meet
<i>tsugō</i> sum total; altogether	<i>man-ichi</i> (ten thousand to one)
<i>yutan</i> oil cloth	peradventure
<i>maku</i> a curtain	<i>kaimu</i> not at all
<i>ni</i> a load	<i>tsūjō</i> commonly, usually
	<i>bantan</i> entirely.

31. Reading Lesson.

kekkon no hanashi (continuation).

yuinō de danjo wa shūkan jō¹ fūfu no yakusoku wo seken ni happyō sh'ta no des'. kono ue² wa dō iu koto ga atte mo, kitto fūfu ni naranakereba naran' wake³ de, moshi man-ichi ippō ga sono go iyaku de mo sureba, seken ni taish'te hijō no haji de, sono otoko aruiwa onna wa mohaya endan no aite⁴ ni suru mono wa nai no des' kara, kayō na

¹ according. — ² hereafter. — ³ the meaning is that. — ⁴ "there is nobody more who would make that man or woman the partner of a talk about marriage," nobody would make a

koto wa mazu kaimu⁵ to mōsh'te mo yoroshii no des'. kono yuinō ga sumu to, chūnin wo tōsh'te⁶ kekkonshiki no hi wo sadameru no des'. kono hidori ga sadamareba, onna no hō wa ishō ya dōgu no chōdats' ni isogashiku⁷ naru. chōdats' no teido wa iroiro arimas' ga, tsūjō wa ifuku kami ya nani ka no kazari⁸ hakimono kara saihōdōgu keshōdōgu byōbu gaki yagu f'ton gurai no mono des'.

kekkonshiki no ni-san-nichi mae ni nareba, korera no dōgu wo otoko no ie ye okuritodokeru. sore ni wa⁹ mae no shinajina wo tansu mits' nagamochi f'tats' to sono hoka sōtō no iremono ni ire, kore wo tsuridai to mōs' mono ni nose, tsugō sh'chi-ka¹⁰ to sh'te hakobimas' ga, ni goto ni¹¹ yutan to mōsh'te somenuki¹² no ōki na maku wo kakete naka no ni no mien' kurai ni¹³ itashimas'. miru kara ni¹⁴ nakanaka isei no yoi mono de arimas'. iyoioy kekkon no tōjits' ni nareba, onna wo dai-ichi to sh'te¹⁵ ryōshin hajime shinseki chijin no uchi mottomo shitashii mono jū-nin bakari otoko no ie ni norikomimas' ga, jikoku wa tsūjō bankei wo erabimas'. otoko no hō mo dōyō ni ryōshin hajime shinseki chijin atsumatte machimōkete iru koto des' kara¹⁶, isshits' ni deai-mash'te shotaimen no aisats' wo itashimas'.

mottomo fūfu to narubeki danjo wa sono seki ni imasen'. otoko wa jibun no ie no koto des' kara¹⁷, doko ye de mo imas' ga, onna ni wa tokubets' no heya ga arimash'te kono heya de konrei no gishiki no fuku wo ts'kemas'. kono fuku wa makkuro to mashiro to makka to aru yō des'. yōi bantan owareba, gishiki no heya ye tōrimas'.

marriage proposal to him or her. — ⁵ "one can say: Such a thing is not at all," such things do not happen. Cf. Less. 13,87. — ⁶ *wo tōsh'te* by means of. — ⁷ "they become busy with supplying." — ⁸ "hair- and whatever other ornaments." — ⁹ To that purpose. — ¹⁰ Less. 28,162, 22, a burden, load. — ¹¹ on each load. — ¹² On dyeing the curtain, the figures of the family-badge are daubed over with starch, so that they are not touched by the colour and remain white. — ¹³ so that the load in it is not visible. — ¹⁴ from appearance. — ¹⁵ "making the first," as the principal person. — ¹⁶ as they are prepared and wait. — ¹⁷ "as it is a matter of his own house;" the wedding is celebrated in the bridegroom's house.

31. Exercise.

Kawamura made a workman get on to the roof. Momotarō had the treasures laden on a carriage, and returned home. Let no harm (*kega*) be done to the girl! The mother made the girl either play or listen to stories. I intend (*tsumori des'*) having the fruit (*mi*) of the plum-tree in the garden plucked (taken) off to-day. As I have had the carriage got

ready just now, please get in (*noru*). This chair being broken, have it sent to the joiner (*dōguya*). After the child has come back from school and had his dinner, make him repeat his lesson (*fukushū suru*, to repeat one's lesson). If you have time now, let me hear something about Japanese customs, please (to tell and make hear). Well, then I shall tell you (to make hear, Subord., followed by *ageru*) about Japanese marriage customs. One must not let children drink wine. As unexpected (*omoigake nai*) guests have come, send (*das'*) the servant at once and order him to bring some good sake (to bring *motte kuru*). As we must not let a person enter now, let him wait a moment in the verandah (*engawa*). Bid the servant dress the children at once!

Dialogue (continuation).

(At the Booking-Office.)

- | | |
|---|---|
| <p><i>shosei. Kōzu made ittō ōf'ku ichi-mai, kore de kuzush'te kudasai!</i></p> | <p>A first-class return-ticket to Kōzu. Give me change for this.</p> |
| <p><i>yakunin. ittō no kippu wa mō urikiremash'ta. ni-tō yori arimasen'. hassha ni ma no nai no ni kō iu ōki na sats' wo dash'te tsuru wo kure to ossharu no wa komarimas'. kono koto wa chanto soto ni haridash'te arimas'. goran nasai!</i></p> | <p>First-class tickets are already sold out. There are only second-class tickets to be had. Though there is no more time before the train leaves, you hand me such a large bill and say: "Give me change!" I am really at a loss. It is clearly written on the placard outside. Do see!</p> |
| <p><i>shosei. nani to mo osoreirimas'. jitsu wa chōdo ii kane no mochiawase ga nak'te shujin wa isogi no tabi des' kara, osoreirimas' ga, ni-tō de yoroshiū gozaimas' kara, kore de kuzush'te kudasai!</i></p> | <p>I beg your pardon. Indeed, I have no sufficient change with me, and my master is on an important journey, so I beg you to excuse me. Please give me change for it; second-class will do.</p> |
| <p><i>yakunin. sore de wa kyō wa yō gozaimas'. tsuru wo yoku aratamete uketori nasai!</i></p> | <p>Then I'll let it go for to-day. Count the change well before you take it!</p> |

(At the Luggage-Office.)

- | | |
|--|---|
| <p><i>shosei. kono kaban wo hitots' negaimas'.</i></p> | <p>This trunk, please.</p> |
| <p><i>yakunin. doko ye des' ka? kippu wo misete kudasai!</i></p> | <p>Where is it for? Show your ticket!</p> |
| <p><i>shosei. hai, koko ni, Kōzu made des'.</i></p> | <p>Here it is. As far as Kōzu.</p> |

yakunin. kono kaban wa kujikkin arimas' kara, ittō nareba, nani mo o harai ni naru ni wa oyobimasen' ga, ni-tō des' kara, ichi-yen go-jissen o harai nasai!

shosei. hai, koko ni.

yakunin. yoroshii. kono fuda wo!

The trunk being ninety pounds, if it were first-class, you need not pay anything; but as it is second, you must pay 1 yen 50 sen.

Here it is.

All right. Here's the luggage-receipt.

(Servant and master.)

shosei. nimots' no shimats' wa sumimash'ta. kippu wo sashiagemas'. ittō wo! to ossharimash'ta ga, mō urikirete orimash'ta kara, yoginaku ni-tō wo kaimash'ta. go shimbō kudasai! sore kara kore ga kaban no fuda des'.

Itō. sō ka. s'koshi kyō ga osokatta kara da na. shimatta. sore de ii to mo. sore de wa isoide norikomō. kasa wa ore ga motte iku kara, kono tesage to bentō wo motte kite kure. sore kara kesa amari isoida mon' da kara, sake wo motte kuru koto wa suk-kari wasurete shimatta. ore ga norikonde kara, soko no ryōriya ye itte budōshu wo ippon to hiranosui wo ni-hontotte kite kure!

shosei. shōchi itashimash'ta. tabako no nomeru hō no hako ye o hairi ni narimas' ka?

Itō. iya, mappira go men da. muron kin-en no hō ye. shikashi amari komu yō nara, shimbō shiyō yo.

The luggage is attended to. Here is your ticket. I said first-class; but as they were all sold out already, I have taken a second-class one. I beg your forbearance. And this is the luggage-receipt.

Well, that is because we have been late this morning. It is a pity. But still, it will do. Now I will make haste to get in. The umbrella I will take with me; bring this travelling-bag and lunch. As we were in such a hurry this morning, I have quite forgotten to take sake with me. When I have got in, go to that restaurant and fetch a bottle of wine and two bottles of seltzer.

All right. Will you get into a smoking-compartment?

Thanks! I would rather not. Of course for non-smokers. And if it should be too full, I must put up with it.

(After a while.)

shosei. budōshu wa chōdo o nomits'ke no kammuri-jirushi ga arimash'ta ga, hiranosui wa ainiku mina ni natte imash'ta kara, sodasui wo totte kimash'ta.

I have got wine with the crown-mark you are accustomed to drink; seltzer, I am sorry, is all finished, so I have brought soda.

Itō. sore de yoroshii.

That's all right.

shosei. watakushi wa sugu to-nari no hako ni notte mairimas'.

I shall get at once into the next compartment.

(At the station in Kōzu.)

Itō. kore de nimots' wo uketotte sugu ni dentets' no station ye itte nimots'azukaridokoro ni matte ite kure! ore wa dentets' no kippu wo katte ato kara sugu soko ye yuku kara. isoide ikanai to, kyō wa hito ga komu kara, akabō ga inaku¹ naru zo.

Here, take the luggage, go directly to the electric railway station, and wait for me at the luggage-office. I'll buy tickets for the electric train and come there at once. If you don't make haste, there will be no porter, there being lots of people to-day.

shosei. kashikomarimash'ta. shikashi dentets' no hassha ni wa mada san-jippun arimas' kara, o sh'taku ga dekimash'tara, chotto ippuku soko no chaya de o yasumi ni naru gurai no hima ga arimashō.

All right. But it is still thirty minutes before the electric train starts. After all is ready, there will be time enough for you to rest a moment in the tea-house there, and smoke a pipe.

Itō. ā, ii yo, isoide ike!

Well, make haste.

¹ *inaku*: *i*, stem of *iru*, and *naku naru* "to become not being," not to be there any longer.

Thirty-second Lesson.

187. **The Adverb.** There is only a small number of true adverbs in Japanese. This shortcoming is made up for by various expedients. We distinguish:

1. True Adverbs — that is to say, words which, whatever their origin may have been, are used exclusively or mostly as adverbs now.

a) *hanahada* very.

nakanaka very.

yohodo, yoppodo plenty, very.

taihen (ni) very, awfully. — (Noun: an extraordinary event, a great affair. — Adj. *taihen na* extraordinary, awful).

taisō (ni) greatly, much, very. — (Adj. *taisō na* exceeding, extraordinary).

itatte very, in the highest degree; see Less. 7,51.

goku very, extremely.

shigoku very, extremely; (it sometimes follows the adjective; in case of Quasi-adj. it then precedes *na* or *no*).

sappari quite, entirely; (with a negative) not at all.

sukkari quite, entirely; (with a negative) not at all.

daibu, *daibun* a good deal, very, much, pretty.

kanari tolerably, passably; middling. — (Adj. — *no* tolerable, passable).

oyoso for the most part, about.

hotondo almost; (with a negative) hardly.

mina all; *minamina* all; — Cf. Less. 23 p. 170 ("everything" "all").

taigai, *taitei* for the most part, generally. Cf. Less. 7, 54.

dake, *hodo*, *kurai*, *gurai*, *bakari* follow the word they modify.

dake (quantity) only, about; *kore*, *sore*, *are dake* so much; *dore dake* how much? *narudake* (*naru take*) if possible, as . . . as possible. — (Adj. *kore dake no* so much, such [a]).

hodo (quantity) about, as much as, such as, like; *kesa hodo* this morning; *hajime no hodo* in the beginning; *kore*, *sore*, *are hodo* so much; *dono*, *dore*, *nani hodo* how much? — Cf. Less. 7, 52—53. — (Adj. *kore hodo no* so much, so many).

kurai, *gurai* (degree) about; *kore*, *kono*, *sore*, *are kurai* so much, so many; *dono*, *dore kurai* how much? — (Adj. *kore kurai no* such, such like).

bakari (*bakkari*), *bakkashi* about, only. — When used to modify a noun, *bakari* stands between the noun and the case-particle or postposition; *ga* is dropped after *bakari*. — *bakari ni naru* alone to be left; *bakari de naku* . . . *mo* not only . . . but . . . —

amari (*ammari*) too, too much; (with a negative) not very. — (Noun: surplus; adj. *amari no* excessive).

kiri, *giri* (cutting; stop) only, since, from, after. — Used to modify nouns (pronouns, adverbs), verbs (stem or finite verb).

sh'ka (always with a negative) nothing but, only.

tada (*tatta*) only; gratuitously. — The word modified by *tada* is often followed by *bakari*, *kiri* or *sh'ka*. — (Adj. *tada no* common).

sae only. — In this sense it is only used in conditional clauses, and then always follows the word modified by "only." In sentences with the verb *de aru*, *sae* follows *de*. Verbs modified by *sae* are used in the stem form; *sae* follows the stem, and the tense or mood is expressed by the conjugational forms of the verb *suru* following *sae*: *kane sae areba*; *mono wo shiri sae sureba*; *tenki sae yokereba*; *tenki de sae*

areba. — *sae* after *de* — that is, the component of *de aru*, as in the last example, must not be confounded with the expression *de sae (mo)*, the *de* of which is not the component of *de aru*; nor with *sae* in other clauses but conditional ones. See further on *suru*.

tak'san (ni) much; *de tak'san* will do. — (Adj. *tak'san* no many).

zuibun a good deal, pretty.

jūbun (ni) enough, plenty.

dossari (dosshiri) abundantly, much, plenty.

yokei (ni) excessively, too much. — (Adj. *yokei no*, *na* superfluous, unnecessary).

tashō more or less.

s'koshi a little; *s'koshi mo* (with a negative) not in the least.

b) *chōdo* just, exactly.

sate well! — *mo* well, then!

sazo indeed, surely.

koso just, precisely. — Used to emphasise the word which precedes it.

sekkaku expressly, on purpose, sparing no trouble.

yōyaku, *yōyō* after great difficulty, scarcely, hardly, at last.

zehi, *zehi to mo*, *zehizehi* positively.

mochiron, *muron* no doubt, of course.

nanibun (ni mo) anyhow, by all means; (with a negative) by no means.

ōkata, *tabun* for the most part, probably.

osorakuwa perhaps, probably.

c) *ittai*, *zentai* properly speaking, on the whole.

moto originally; formerly. — (Noun: origin; *moto yori* originally, of course. — Adj. *moto no* original, former).

ganrai originally, naturally.

hajime, *saisho* in the beginning. — (Noun: *hajime* beginning. — Adj. *hajime no* first).

mazu in the first place, firstly; still, however; well.

shosen, *tōtei*, *tōtō*, *ts'mari*, *tsui (ni)* after all, at last.

shijū always.

heizei, *tsūrei*, *tsūjō* generally, usually.

tokaku, *to mo kaku*, *to mo kaku mo* in any case, at any rate, be that as it may.

d) *sunawachi* namely, that is to say.

mada still; (with a negative) not yet.

yahari, *yappari* also, likewise; yet, still.

mata again, moreover, besides.

mō already, still, more; (with a negative) no more. —

On *mō* (or *ma*) *s'koshi*, etc., see Less. 7,51.

naze why? (without a sentence following it, also) *naze ka?* — *naze naraba* (if it is why), *naze to iu no ni* (to say why) for this reason, for.

nao, *naosara* still, more; see Less. 7,51.

mo also, follows the word which it modifies, the case-particles *ga* and *wa* being dropped in this case. Only if the word modified by *mo* is followed by *to iu*, *mo* is placed after *to* (*to mo iu*). *mo* (with a negative) nor, not either. — On *mo* used to form Indefinite Pronouns and Adverbs, see Less. 22; on *mo* after the Subordinative, Less. 6,43, etc., and Less. 13,86—87. — The indefinite meaning of *mo* can also be seen in such expressions as *kono ue mo nai* (Less. 7,48a, Examples); *omoi mo yoranai* (the idea does not even strike one) unexpected; *tōhō mo nai*, *naku* (without any way or direction) unreasonable, immoderate; *sōsa mo nai*, *naku* without any difficulty, etc. — On *mo* — *mo* see Less. 38,215.

de mo even, at least, perchance. — On *de mo* used to form Indefinite Pronouns and Adverbs, see Less. 22; on *mono de mo nai*, see Less. 30,183, 3. — *de mo* — *de mo* whether . . . or.

suru, *de suru*, *de sae mo*, *sae* (in other clauses but conditional ones) even; (with a negative) not even.

to mo after the verb: indeed, no doubt, of course.

sasuga (ni) followed or preceded by *mo*, *de mo*, *dake*, *kara*: even such a one as. — (Adj. *sasuga no* . . . *mo* even such a one as).

sayō, *sō de gozaimas'*, *des'*, *da* it is so, and *sayō*, *sō de wa gozaimasen'*, *sō ja nai*, it is not so, are equivalents for "yes" and "no" respectively, but are not used quite in the same way. 1. *sayō de gozaimas'* is equivalent to the repetition of the verb of the question in the same sense, affirmative or negative, as asked. In the former case it corresponds to "yes," in the latter to "no" — e. g., *kimash'ta ka?* Has he come? — *sayō de gozaimas'* = *kimash'ta* = Yes, he has. — *kimasen' ka?* Has he not come? — *sayō de gozaimas'* = *kimasen'* = No, he has not. — 2. *sayō de wa gozaimasen'* is equivalent to the repetition of the verb of the question in the contrary sense — that is, in the affirmative, when the question was negative, and in the negative, when the question

was affirmative. In the former case it corresponds to "but" after the negative question, with the verb repeated in the affirmative sense; in the latter case to "no"; — e. g., *kimasen' ka?* — *sayō de wa gozaimasen' = kimash'ta =* But he has come. — *kimash'ta ka?* — *sayō de wa gozaimasen' = kimasen' =* No, he has not. — *sayō nara* Good-bye!

hai, hei express that one has heard or understood what has been said. In answering to a question, together with the repetition of the verb of the question in the same sense as asked, affirmative or negative, these words have the same meaning as the above *sayō de gozaimas'*. The same effect is produced by repeating the verb of the question without *hai, hei*.

ie (iie) together with the repetition of the verb of the question in the contrary sense corresponds to *sayō de gozaimasen'*. —

On *dō* and *kō* see Less. 22.

Examples: *nani ka o seibo wo sashiagetaku zonzite tsumaranai mono wo konnichi jisan itashimash'ta tokoro ga, tochū de kuruma kara orimas' toki ni, tsui otoshimash'te kowash'te shimaimash'ta.* I thought to offer you something for the end of the year, and brought a trifling gift to-day; but when I got out of the carriage on the way, I dropped it, and it broke. — *kyō no o kyaku wa nakanaka kanemochi sō ni mieru.* To-day's guest seems to be very rich. — *futodoki shigoku na yats' da.* He is an extremely insolent fellow. — *kono fude de mo ma ni awanai koto wa nai ga, yappari ii hō ga ii.* Even this brush is not precisely unsuitable; still, a better one would be better. — *haha ga yamai ni kakaru to, mus'me wa nichi ya sono makuramoto ni tsuki kiri de kambyō sh'te imash'ta.* When the mother fell ill, the girl did nothing but keep to her pillow-side day and night and nurse her. — *ano shibai wa konnichi giri de maku wo shimemas'.* That theatre stops its performances from to-day. — *watashi wa Kanazawa de ano hito ni wakareta giri ima motte aimasen'.* Since I separated from that man at Kanazawa, I have not met him till now. — *ano hito wa are giri de uchi ye wa chitto mo kimasen'.* Since then he has never come to my house. — *hito no jakuten wo shiri sae sureba, kotchi no omou tōri ni narimas'.* If one only knows a person's weak point, one will reach one's aim. — *tenki sae yokereba (or tenki de sae areba), kitto mairimas'.* Suppose the weather will be good, I shall certainly come. — *ikusa wo shi sae sureba, kono kankei ga tokemas'.* If they only make war, this relationship will dissolve. — *jibun no namae wo kaku koto sae (sura, de sura,*

de sae [mo]) dekinai. He cannot even write his own name.
 — *kore hodo negatte mo, o kikiire ga arimasen' ka?* Do you not consent, though I begged you so much? — *watakushi wa kyō hōkoku wo kaite shimaimash'ta kara, yatto kore de omoni wo oroshimash'ta.* Having finished writing my report to-day, I have at last thrown off a heavy burden. — *o taku ga shirenai de hōbō kikiawasemash'te yōyaku ima tazuneatemash'ta.* Not knowing your house, I inquired everywhere, and so at last I found it out. — *sekkaku tansei wo sh'te kore wo koshiraeta no ni, omae wa sugu kowash'te shimatta no wa zannen des'.* Though I have taken special pains to make this, you have at once broken it; it is to be regretted. — *anata no go teishu no go byōki wo sekkaku o daiji ni nasaru yō ni inorimas'.* I hope you will take special pains in nursing your sick husband. — *kono mondai ni wa ano gak'sha mo sasuga ni (or sasuga ano gak'sha de mo) komarimash'ta.* At this question even one like that scholar was embarrassed.

Words.

monts'kihaori a coat adorned
 with the family badge
taimen a meeting
fuku a hanging picture
tsuru a crane
kame a tortoise
sakana food taken with sake
chūninfūfu the go-between and
 his wife
chōshi a metal vessel holding
 sake
mechō a female butterfly
ochō a male butterfly
yaritori giving and taking; —
wo suru to give and take
onnachūnin a female go-between
otokochūnin a male go-between
tets'dai an assistant
utai a song
sakazukigoto the ceremony of
 the cups
miyo an age, a period
besseki a special seat
rets' a row; — *wo tadas'* to sit
 in a row
shinfūfu the newly married
 couple
zen ga deru dinner is served
sato the parents' house

satogaeri returning to the pa-
 rents' house
shiraga grey hair
tsukisoi no attending
mōke no prepared
deru to come out, to be serv-
 ed up
saiku suru to manufacture, to
 fabricate
tsukisou, to — to attend on
hikaeru to be in attendance
hasamu to hold with the chop-
 sticks, to eat
naras' to make sound, to make
 rustle
nariowaru to be finished
oeru to finish (trans.)
hirō suru to publish
ni-sampaku suru to stay two or
 three nights
hayuru (haeru) to grow
hikitsuzuite upon this
izure everywhere
ikani mo really
sono tsudo ni each time
kanete beforehand
narabete placed in a row
inai inside, within
washa I

32. Reading Lesson.

kekkon no hanashi (conclusion).

hikitsuzuite otoko mo makkuro no monts'kihaori hakama wo ts'kete heya ni tōri, onna ni tai sh'te suwarimas'. kore ga dai-ni-kai-¹me no taimen des'. tokonoma ni wa izure medetai fuku ga kakarimash'te ryō-nin no aida ni wa sambō ni mitsugumi no sakazuki ga chanto suete ari, sono waki ni kombu ya surume nado de² ikani mo migoto ni saiku sh'ta tsuru kame mats' take ume nado wo motta³ sambō⁴ ga arimas'. kore wo sakana to mōshimas'.

danjo no migi ni wa chūninfūfu, otoko wa otoko, onna wa onna to tsukisoi, f'tari no mus'me wa sore sore chōshi wo motte soba ye hikaete⁵ imas'. hitots' no chōshi ni wa mechō⁶ wo ts'ke, hitots' no chōshi ni wa ochō⁶ wo ts'kemas'. naka no sake wa muron Nihonshu des'. kore kara iwayuru san-san-ku-do⁷ no sakazuki wo hajimemas'. hitots' no sakazuki de san-do zuts' danjo no aida ni yaritori wo shimash'te mits' no sakazuki de chōdo ku-do ni narimas'. sono tsudo ni mae no sakana wo hasamimas'. mottomo onna no hō wa shijū tsukisoi no onnachūnin no tets'dai ga arimas'. ku-do no sakazuki ga sumeba, otokochūnin wa tsugi no medetai utai⁸ wo yarimash'te sakazukigoto no owari to itashimas'.

shi-kai ⁹ nami	shizuka nite ¹⁰	kuni mo osamaru
tokitsukaze	eda wo narasanu	miyo nareya ¹¹

kore de danjo wa mattaku fūfu ni nariowatta no des'. kono ma ni besseki de wa sōhō no shinseki chijindomo wa minamina rets' wo tadash'te suwatte imas' kara, chūnin wa shinfūfu wo tsurete soko ye dete tadaima medetaku kekkon-shiki wo oeta yoshi¹² wo hirō shimash'te shinfūfu wo kanete

¹ the second. — ² cranes, tortoises, . . . , and so on, really nicely made of seaweed and dried cuttlefish, and so on. — ³ derived from *moru*, "to fill." — ⁴ *sambō*, a wooden stand on which the sacrifices are offered to the *kami*, and which is also used on other ceremonial occasions, as marriages, etc. The crane, tortoise, etc., are auspicious objects. — ⁵ *sore sore*, the one (of the two girls) on (the bridegroom's), the other on (the bride's) side. — ⁶ symbols of a loving married couple. The butterflies are made of fine paper cords (called *mizuhiki*), and fastened to the spout of the vessel. — ⁷ the "three times three are nine" cups. — ⁸ The following epithalamium is taken from an *utai* called *Ta-kasago*, composed in the 15th century, which describes the peaceful life of a happy old couple. — ⁹ "the four seas," the sea round about the country. — ¹⁰ *nite*, a word of the written language, "being." — ¹¹ written language : is. "The four seas — their waves are quiet — the Empire, too, is settled — The periodic winds — do not make the branches rustle — such an age it is." — ¹² he publishes the fact that he has happily finished the

mōke no seki ye narabete suwarasemas'. sore kara zen ga deru, sake ga deru, shuju no go chisō o kashi nado mo dete mazu jū-ichi-ji goro made ni enkai wō owarimash'te onna no shinseki chijin wa mina kaeru no des'.

sore kara isshūkan inai ni yome wa sono sato ye ikimash'te ni-sampaku shimas' ga, kore wo satogaeri to mōshimas'. kore ga sunde yome ga otto no tokoro ni maireba, sore de kekkon ni tsuite no gishiki wa mattaku owaru no des'. sono ato¹³ wa «omae hyaku made, washa ku-jū-ku made tomo ni shiraga no hayuru made» des'.

marriage ceremony. — ¹³ afterwards it is (as the saying goes): "You (live) to a hundred, I to ninety-nine, until both of us have grey hair."

32. Exercise.

When the father opened the parcel (*tsutsumi*), the girl who was by his side saw the doll which was in it, and was very much delighted. It has become pretty cold. It has cleared up (*harete kuru*) a good deal. It has become very warm. About how many hours does it take to (*no ni wa*, after the verb) go from here to Kyōto? How much are the travelling expenses (*ryōhi*)? Your house being far, I have with difficulty arrived now. As he had become such a rich man (*bugensha*), it was no longer necessary for him to carry on his former trade. Please wait a moment! Have you never gone to Nikkō yet? If I go to the war (*sensō*) this time, I shall perhaps no more be able to meet you after this. If there is only money, one can go anywhere. Even a scholar cannot know this. You must really be in a difficulty. While this is not possible (*dekiru*) even for you, how should it be possible for me? Before I return to Japan (before: *made ni*), I intend positively to visit Paris.

Dialogue (continuation).

Itō. Odawara made no ittō wo ichi-mai to ni-tō ichi-mai! yakunin. anata moshi Hakone no hō ni oide nasaru nara, konogoro kara Miyanosh'ta made kaigyō shimash'ta kara, soko made no kippu wo o tori nas'tta hō ga go benri deshō.

Itō. arigatō gozaimas'. sono koto wa shōchi sh'te orimas' ga, jitsu wa konnichi Odawara de s'koshi yōtashi wo shiyō to omoimas' kara, Odawara made de yō gozaimas'.

A first-class and a second-class (ticket) to Odawara.

If you are going to Hakone, it would be more convenient for you to take a ticket to Miyanosh'ta, as the traffic has been opened up to there lately.

Thanks. I am aware of this; but as I have some business at Odawara to-day, a ticket to that place will do.

(At the Luggage-Office.)

Itō (to his servant). *sā, kono kippu wo watas' kara, kore de nimots' no shimats' wo sh'te kure! ore wa mae no Chitoseya de ippuku yatte iru yo. shikashi chiisai hō wa omae te de sagete yuke!*

shosei. kashikomarimash'ta.

Here I hand you the ticket; look after the luggage. I'll smoke a pipe at the Chitoseya opposite. But the small one you can carry in your hand.

All right, sir.

(In the Tea-House.)

chayaonna. o kake nasaimashi! mada hassha ni ma ga arimas' kara; as'ko no koshikake ga miharashi ga yok'te kaze ga yoku irimas'.

Itō. sō, as'ko ye yukō. momen no monts'ki wo kita hat-tachi bakari no shosei ga sugu ato kara kuru hazu da kara, kitaraba wata-kushi no tokoro ye annai sh'te kure!

onna. kashikomarimash'ta. kon-nichi wa makoto ni yoi o tenki de Tōkyō no hō kara mo o kyaku sama ga tak'-san ni oide no yō de go-zaimas'.

shosei. nesan, ima koko ye jōfu ni shirochirimen no he-koobi wo shimete haori wo kite inai shi-jū bakari no danna ga kitarō. doko ni oide ka i?

onna. ā, sono o kata des' ka? sora goran nasai! as'ko ni o kake ni natte imas'.

shosei. ā, sō.

(Tea-house girl.) Please take a seat. There is still time before the train starts. From the bench there you have a fine, extensive view, and there is a nice breeze.

Then I'll go there. Soon after me, my servant, about twenty years old, dressed in a cotton suit with my badge on it, must come here. When he comes, please show him where I am.

All right, sir. It is very fine weather to-day, indeed. It seems many visitors will come from Tōkyō.

Waitress! My master must have come here — a gentleman of about forty, wearing an un-hemmed belt of crape over a coat of fine cloth, with no haori on. Where is he?

Oh, is it that gentleman there? Look! There he sits.

Oh, indeed.

Thirty-third Lesson.

188. 2. Nouns used as adverbs of place and time.

a) Nouns used as adverbs of place take the case-particles and other postpositions. Their Genitives are used as adjectives of place (Less. 8,83). In addition to those mentioned in Lessons 21 and 22, we will notice a few more:

omote, mae, saki the front; in the front; in the fore-part

ushiro, ura the back or reverse side; at the back

soto the exterior; outside

naka, uchi, oku the interior; inside

ue the top; above

sh'ta the under or lower part; below

mukō the opposite side; opposite, beyond

yoso another place, outside, elsewhere.

b) Nouns used as adverbs of time do not take the case-particles except *wa*. The expressions denoting time are partly Japanese words, partly borrowed from the Chinese. Except *ban* and *shakan*, the Chinese words are only used in compounds.

The following is a comparative list of simple Japanese and Chinese nouns denoting time:

Japanese nouns	Chinese nouns	
<i>hi</i>	<i>nichi, jits'</i>	day
<i>asa</i>	<i>chō</i>	morning
<i>hiru</i>	<i>go</i>	noon
	<i>ban, bo, seki</i>	evening
<i>yoru, yo</i>	<i>ya</i>	night
<i>(mawari)</i>	<i>shū</i>	week
<i>tsuki</i>	<i>gets'</i>	month
<i>toshi</i>	<i>nen</i>	year
<i>kesa</i>		this morning
<i>kyō</i>		to-day
<i>kinō</i>		yesterday
<i>yūbe</i>		last night
<i>ash'ta, asu</i>		to-morrow
<i>asatte</i>		the day after to-morrow.

By means of certain Prefixes and Suffixes new expressions are derived from the above words.

Prefixes:

kon (*kom*), *ko*, *tō* now, present, this
rai, *myō* to come, to-morrow's
myōgo, *sarai* the second to come, after to-morrow
saku, *kyo* yesterday's, past
issakku before yesterday
yoku following
sen last;

Suffixes:

mae, *zen* before
sugi, *go* past, after.

Thus the following expressions are obtained:

- nichi*: *konnichi* to-day, *myōnichi* to-morrow, *myōgonichi* the day after to-morrow.
jits: *sakujits*' yesterday, *issakujits*' the day before yesterday, *tōjits*' that day, *yckujits*' on the following day, *kinjits*' a few days hence, *senjits*' the other day.
hi: *ototoi* the day before yesterday, *sakiototoi* three days ago.
chō: *konchō* this morning, *myōchō* to-morrow morning, *sakuchō* yesterday morning, *issakuchō* on the morning of the day before yesterday, *yokuchō* in the following morning.
asa: *myōasa* to-morrow morning.
hiru: *hirumae* forenoon, *hirusugi* afternoon.
go: *gozen* forenoon, *gogo* afternoon.
ban: *komban* this evening, *myōban* to-morrow evening, *sakuban* yesterday evening, *issakuban* the evening before last.
ya: *konya* to-night, *sakuya* last night, *issakuya* the night before last, *senya* last night.
shū: *raishū* next week, *saraishū* the week after next, *senshū* last week, *sensenshū* last week but one, *yokushū* in the following week.
gets': *kongets*' this month, *raigets*' next month, *saraigets*' the month after next, *sengets*', *atogets*' last month, *sensengets*' last month but one, *yokugets*' in the following month, *tōgets*' this month, the month in question.
nen: *konnen*, *tōnen* this year, *rainen*, *myōnen* next year, *sarainen*, *myōgonen* the year after next, *sakunen*, *kyonen* last year, *issakunen* last year but one, *yokunen* in the following year.
toshi: *kotoshi* last year, *ototoshi* last year but one, *sakiototoshi* three years ago.

Besides, there are such expressions as: *ash'ta* or *asu no asa*, *ban* to-morrow morning, evening; *kinō* or *sakujits*' *no asa*, *ban* last morning, evening; *tsugi no hi*, *tsuki*, etc., the

following day, month, etc.; *tsugi tsugi no toshi* the next year but one, etc.

189. *mai* "every," is prefixed to: *nichi*, *jits'*, *hi*, *chō*, *asa*, *ban*, *shū*, *gets'*, *tsuki*, *nen'*, *toshi*. Other compounds are: *kesahodo* = *kesa*, *banhodo* = *ban*, *bangata* = *ban*, *yūkata* in the twilight, evening, *kuregata* about sunset, *yonaka*, *yahan* midnight, *nitchū* in the daytime, *yachū* in the night, *nenja* the whole year round, *shūjits'* all day long, *shaya* the whole night, *hibi*, *nichi-nichi* day by day, every day, *tsukizuki* every month, *toshidoshi*, *nennen* every year, *hiru yoru*, *nichi ya*, *chū ya* day and night, *asa ban*, *chōseki*, *chōbo* morning and evening.

Moreover: *ima* now; *tadaima* just now, presently; *imagoro*, *imajibun* about this time (e. g., *ash'ta no imajibun* about this time to-morrow); *konogoro*, *kono sets'* at present, recently; *chikagoro*, *kinrai*, *konaida*, *sendatte* recently, lately; *senkoku*, *sakihodo*, *sakigoro*, *imashigata* a little while ago; *nochi*, *nochi hodo*, *kono nochi* afterwards; *sakikara* a short while ago. —

Examples: *watashi no shinseki no tokoro wa kono kinjo des' kara*, *mainichi bangoro ni itsu de mo tazunemas'*. My relations living in this neighbourhood, I call on them every day, always in the evening. — *kyō keikō ni ikaremasen'*, *issakujits' tochū de taorete mada hiza ga itō gozaimas' kara*. I cannot go to my lesson to-day. The day before yesterday I fell down on the way, and my knee is still painful. — *kimi ni isshūkan bakari awanakatta ga, itsu mo tassha de attarō ne*. I have not met you for a week; I hope you have always been well. — *kanai ga orimassen'*; *soto ye dete imas'*. My wife is not here; she has gone out. — *yūbe kuni kara no o kyaku ga kite shūya wakai toki no koto wo hanash'te otta kara, kesa-hodo nemuk'te tamarimassen'*. Last night there came a guest from my native country, and as we were talking the whole night about the incidents of our early years, I am awfully tired this morning. — *kongets' wa atsukute tamarimassen'*. — *hai, nitchū wa soto ye deraremasen' ga, kuregata wa itsu mo suzushiku narimas' kara, maiban funakogi ni ikimas'*. This month it is awfully hot. — Yes, in the daytime one cannot go out; but as about sunset it is always cool, I go rowing every evening.

Words.

<i>katte</i> a kitchen	<i>mendō na</i> troublesome, bothering
<i>sumi</i> a corner	<i>yobikusaru</i> to call nastily
<i>hinataboko wo suru</i> to sit in the sun, to bask	<i>surikireru</i> to be worn up
<i>hitorigoto</i> soliloquy; — <i>wo iu</i> to say to oneself	<i>heru II</i> to diminish (intrans.); — <i>kuchi no heranai yats'</i> one who must always have the last word or who cannot hold his tongue
<i>furugi</i> an old coat	<i>tsukitats' (Tōkyō = ts'ttats')</i> to stand
<i>tabakobon</i> a tobacco-tray	<i>moedas'</i> to begin to burn
<i>sōdō</i> a tumult	<i>ayamaru</i> to excuse oneself
<i>ageashi</i> a slip of the tongue; — <i>wo toru</i> to take up another on a slip of the tongue; — <i>wo toru yats'</i> a cavillous fellow	<i>tō ni</i> long since
<i>hiire</i> a firepan	<i>yōi ni</i> easily
<i>hai</i> ashes	<i>tonda</i> terrible
<i>shikkei na</i> impolite	<i>temae</i> you.

33. Reading-Lesson.

*shi no ji-girai.*¹

«Gons'ke! Gons'ke!» —

to danna ga yonda toki ni, Gons'ke wa katte no sumi ni hinataboko wo shi nagara, hitorigoto wo iu ni² wa:

«nan' da!» — to; «asa kara ban made Gons'ke! Gons'ke! to yobikusatte³ nan' de mo s'koshi no ma de mo yasumaseta koto wa nē.⁴ ore ga ningen da kara, ii yō na mono no⁵, moshi ore ga furugi ka nani ka⁶ de attara, mō tō ni surikireta jibun⁷ da. kyō wa yōi ni henji wo shinai zo.» —

«Gons'ke! Gons'ke!» —

«mata yobikusaru!» —

«Gons'ke! temae wa soko ni iru no de wa nai ka? sakikara yonde iru no ni, temae ni⁸ wa kikoentakatta ka? kore, Gons'ke!» —

«hē, yobi nasaimash'ta ka na?» —

«yonda kara, kita no ja nai ka?» —

«kita kara, koko ni iru no da.» —

«kuchi no heranai yats' da. dai-ichi ore no mae de

¹ dislike to the syllable *shi*; cf. Less. 27,159. — ² *iu ni wa* . . . to “while speaking . . . he said.” — ³ *kusaru*, “to putrify,” “to be fetid,” a very vulgar suffix to verbs, hardly to be translated into English. — ⁴ *nē* instead of *nai*. In the Tōkyō slang, *ai* and *ei* are often pronounced *ē*, as: *ikanē* = *ikanai*, etc. — ⁵ *no*, Interjection = *ne*, *na*, “eh,” “ain't it?” — ⁶ or something else. — ⁷ “it would be long since the time when it was worn up,” would be worn up long since. — ⁸ “was it not audible to you?” (have you not heard?).

ts'ttatte⁹ iru no wa shikkei de wa nai ka? suwatte yō¹⁰ wo kiku mono da zo!» —

«hei, sō des' ka? sā, suwatta. nan' no yō ka hanashi nasai!» —

«kono tabakobon ye hi wo irete koi!» —

«kashikomarimash'ta ga, tabakobon ye hi wo iretara, tonda sōdō ni narimashō ze.» —

«naze ka?» —

«anata wa sō ossharu¹¹ keredomo, sore de mo tabakobon wa ki de koshiraete arimas' kara, hi wo iretara, sugu moe-dash'te kaji ni naru d'arō to omoimas'.» —

«yoku ageashi wo toru yats' da. sonnara nan' to ieba ii no da?» —

«sō omae sama ga ayamatte kiku nara, osēte¹² agemashō ga, zentai wa: tabakobon no naka no hiire no naka no hai no ue ni hi wo nosete motte koi! to itte moraitai¹³ mono da.» —

«mendō na yats' da. sonnara sono tōri ni sh'te motte kite kurero!» —

«yō gozaimas' —»

to ii nagara, Gons'ke wa daidokoro ye hi wo tori ni ikimash'ta.

⁹ = *tsukitatte iru* = *tatte iru*. An inferior must squat down in presence of his master. To stand before him is impolite. — ¹⁰ *yō* "business." "You must squat and ask what I have to do for you." On *mono* (or *no*), "must," cf. Less. 15, 96, last paragraph. — ¹¹ "You say so, but . . ." — ¹² vulgar pronunciation of *oshiete*. — ¹³ "I should like to have you tell me."

33. Exercise.

This time is not the first time I have come here; I come two or three times every year. This house has a garden in the front as well as at the back. Look there! Is not the smoke which is visible on the other side a steamboat? When I was descending the mountain, a man came ascending from below, and we met just half way (*hambunmichi*). That regiment (*rentai*) belongs to (is) the Imperial Guards (*konoe*). The officer riding at the head is the commander of the regiment (*rentaichō*), Colonel (*taisa*) Ōsawa. If the tailor comes during my absence, tell him to come early to-morrow morning. The other day I went to your house, but unfortunately you were not at home (absent). He is working the whole year round. The student who came here the other day is waiting for some time already. My master has not yet come back. Then I shall come again later. Is Mrs. X. at home? She went out a few minutes ago. Last night I have been

so well entertained by you; so I have come (*deru*) for a moment to-day to thank you (*o rei ni*). Are you on the way back from school now?

Dialogue (continuation).

shosei. *sukkari shimats' wo sh'te mairimash'ta.*

I have finished doing everything.

Itō. *go kurō de atta. mā soko ye kakete cha de mo ippai o nomi. jikan ga aru kara, mada yukkuri da. sōsh'te dō da e? kyaku wa komu yō ka e?*

You have had much trouble. Sit down there and take a cup of tea, at least. There is plenty of time; we need not hurry. But how? It seems to be crowded with visitors.

shosei. *ie, konnichi wa mada hayō gozaimas' kara, ittō no hō wa amari komanai deshō. nami no Tōkyōkko wa asane des' kara, dō sh'te niban kara ato de¹ nakereba korare ya shimasen'. shikashi kyō no tenki no ii koto wa dō des'? kaigan kara mats'baragoshi ni umi wo mite ryōsen no ho wo agete hashitteru tokoro wa nan' to mo iwaremasen'. maru de e no yō na keshiki des'.*

Oh, no. As it is still early to-day, the first-class is probably not crowded. The ordinary Tōkyō people, being fond of sleeping in the morning, will certainly not come unless by the second train or later. But what do you think of the weather to-day? From the coast one sees the sea across the pinewood, and the fishing-boats going with their sails hoisted; it is beyond description. It is quite like scenery in a picture.

Itō. *sō, taihen kyō wa shiawase de atta. sore kara kyō wa Odawara no Hayashi wo tazunete as'ko de ichi-nichi kurash'te komban wa Odawaradomari² to shiyō yo.*

Yes, we are very lucky to-day. I therefore intend to call at Mr. Hayashi's, in Odawara, to spend one day there, and to stay the night in Odawara.

shosei. *Hayashi haku wa nagaku go byōki de orareru sō des' kara, shijū go taikuts' deshō. shujin ga o tazune ni nareba kitto yorokobi deshō.*

I have heard Count Hayashi has been ill for a long time; he will no doubt always feel bored, and will certainly be glad if you call on him.

Itō. *sō. nani ka motte kureba yokatta. ikkō ki ga ts'kanakatta.*

Well, I ought to have brought something for him; but I did not think of it at all.

shosei. *sore de wa, shujin, o mochiawase no nori to fukujinzuke³ wo o age nas'ttara ii deshō.*

Then, sir, you might offer him the sea-weed and the preserved vegetables you have with you.

¹ "If it is not from the second train afterwards." — ² *tomari* stopping at Odawara. — ³ *fukujin*, the seven gods of happiness. Name of a preserve made up with seven kinds of greens.

Itō. sō umai tokoro ni⁴ ki ga tsuita; sō shiyō. fujin ga mata rei no hōchōjiman⁵ wo yaru d'arō yo. shikashi Odawara no sakana wa Tōkyō de kuu to wa chigatte mata ichidan da.

shosei. mō hassha ni go-fun sh'ka arimasen' kara, mō mairimashō.

Itō. sō mo yuku to shiyō.

That is a good idea of yours. I'll do so. His wife will no doubt be proud of her good kitchen again. But the fish of Odawara are different from those one eats at Tōkyō. They are much better.

There are only five minutes before the train starts; let us go.

Then we will go.

(He puts the tip on the table.)

nesan. arigatō gozaimas'. go kigen yō oide nasaimashi. mata o kaeri ni wa zehi dōzo.

Thanks. A pleasant journey to you. When you come back, please call again.

⁴ On *tokoro* cf. Less. 25,152; *ni* depends on *tsuku* "you thought of something (which is) so tasteful." — ⁵ "kitchen-knife-pride."

Thirty-fourth Lesson.

190. 3. The adverbial form in *ku* of the adjectives in *i* (Less. 4,27 and Less. 6,45) and the Dative of the Quasi-Adjectives in *na* (Less. 8, 55, 57, 62). As to the Quasi-Adjectives in *no* (Less. 8, 55, 63), the Datives of all of them are not used adverbially, especially not those of nouns denoting countries, places, nations, and materials. Names of countries and places are made available for adverbs by adding to them *fū ni*, "after the fashion of" — e. g., *Tōkyō fū ni*, "after the fashion of Tōkyō"; names of nations by adding to them *no tōri ni*, *no yō ni*, "after the manner of"; names of materials by adding to them *no yō ni* "like" — e. g., *gin no yō ni hikaru*, "to glitter like silver."

Examples of Datives used adverbially:

makoto ni, *hontō ni*, *jitsu ni*, *hon ni* in truth, really, truly

jissai ni actually

jiyū ni freely, without constraint; *katte ni* as one likes;

wagamama ni wilfully, waywardly

chokusets' ni directly; *kansets' ni* indirectly

teinei ni politely, carefully, scrupulously; *burei ni* impolitely

himits' ni secretly; *ōyake ni* publicly

shizen ni naturally; *fushigi ni* strangely, wonderfully

kōtats' ni orally, by word of mouth; *hikki ni* in writing
kari ni temporarily, for the time being; *kakutei ni*
 definitely.

191. 4. Nouns, the stem of adjectives and verbs, and the Present tense of verbs, are made adverbs by means of reduplication. They are either followed by *ni* or *to*, or used without these postpositions. Some words of this kind have been mentioned already, as *hibi*, *toshidoshi*, etc. Here are a few more examples:

dan a step: *dandan (ni, to)* step by step, gradually,
 by and by

iro colour, sort: *iroiro* variously, in various ways

ori occasion: *oriori* from time to time

tabi a time: *tabitabi* often

chikai near: *chikajika ni* within a few days, after a
 short time

komai small, trifling: *komagoma to* minutely, in detail

kowai frightful: *kowagowa* timidly, with fear

kasaneru to pile up: *kasanegasane* repeatedly

osoreru to fear: *osoruosoru* timidly

miru to see: *mirumiru* while looking at, visibly

naku to cry: *nakunaku* crying very much.

192. 5. The Subordinative form of verbs. It has been said already in Less. 13,80 that the Subordinative, especially in the negative, often corresponds to an adverbial expression. The following Subordinatives are constantly used as adverbs:

awateru to be flurried, to be frightened: *awatete* frightened

bets' suru to sunder: *bessh'te* especially, particularly

hajimeru to begin: *hajimete* for the first time, at first

hikitsuzuku to continue: *hikitsuzuite* in succession, upon
 this

isamu to be bold: *isande* boldly

isogu to hurry: *isoide* hurriedly

kaeru to return: *kaette* on the contrary, rather, even
 (Less. 7, 49)

kamau to care for, to mind: *kamawazu* carelessly

kasaneru to pile up: *kasanete* again, repeatedly

kawaru to change: *kawatte* instead

kiwameru to determine: *kiwamete* positively

kokoroeru to know: *kokoroete* deliberately, knowingly

kokorozuku to pay attention to: *kokorozukazu* without
 perceiving

mukō (wo) miru to see what is before one: *mukōmizu*
ni rashly, heedlessly
ochitsuku to be tranquil, quiet: *ochitsuite* with com-
 posure, calmly
os' to push, to press: *osh'te* by force, compulsively
sadameru to fix, to settle: *sadamete* surely, no doubt
shiiru to force: *shiite* with violence, urgently
tsutsushimu to be cautious, discreet: *tsutsushinde* respect-
 fully
mots' to have: *motte*, emphatically after some adverbs:
ima motte now, *mae motte* beforehand, *nakanaka*
motte very.

193. 6. Onomatopoetical adverbs. Their number is extremely great in Japanese. They are either expressive of the sound produced by an action, or illustrative of some motion or action. Some of them are always followed by *to*, others are used with or without *to*, others are followed by *to* or *ni*.

barabara (to) falling in drops, patteringly; clappingly,
 (as the sound produced by the *geta* [wooden clogs])
batabata clatteringly
botabota patteringly (as rain)
burabura suru to wave, to swing; to loiter about;
burabura to in a loitering way
buruburu to suru to shake, to shudder, to tremble (as
 with cold or fever)
buts'buts' iu to bubble, to grumble
chokochoko in a hurry
chorochoro to murmuringly (as a rivulet flowing over
 stones)
dekudeku fat and chubby
dondoko dondoko, dondon rubadub! rubadub!
dōdō to solemnly, majestically
doyadoya stamping, trampling (as many persons coming
 in)
futs'futs' intermittently, at intervals
gachigachi suru, yaru to clink, to chink (as metal)
garagara to rattling
gorogoro (to) rolling (as thunder), rumbling (as a
 waggon)
gotagota suru to be disorderly jumbled together
gūgū breathing deeply (as one sleeping)
guzuguzu iu to mumble, to mutter (to oneself), to
 grumble
hiihii iu to sob

hishibishi to aching, violently
hyokohyoko leaping, hopping
hyorohyoro suru staggeringly, to swagger
hyūhyū to whistling, roaring (as the wind)
janjan tinkle, tinkle! ding-dong
kachikachi clashing, clicking
kirikiri to creaking, squeaking [solute
magomago suru to act in a hesitating way, to be irre-
mesomeso gently weeping
mojimoji (to) fidgetily
nyoronyoro to in a winding or undulating line
ododo suru trembling (as with fear)
perapera shaberu to chatter (like a magpie)
pochapocha (to) round and fat
pompon boom! (said of the report of a gun)
sassa to speedily, fast
sokosoko ni hastily
sowasowa suru to be uneasy or restless
sugosugo sneakingly, shyly
tsukatsuka to abruptly, unceremoniously
tsukuzuku to carefully, attentively
tsuratsura carefully, maturely
zokuzoku in crowds
zorozoro in succession, in long rows
zungun (to) fast, rapidly
don to with a bang [dazed
bonyari (to) dull, gloomy; — *suru* to feel dull or
hakkiri (to) clearly
kossori (to) secretly
shikkari (to) firmly, tightly
ukkari (to) thoughtlessly
surari to smoothly, noiselessly; slender
sukkari quite, completely
yukkuri (to) leisurely
yururi (to) leisurely
zorori to *sh'ta* pompous
chanto correctly, in the right way, as it ought to be
chitto, choito, chotto a little, a trifle, a moment, a short
while
hyotto, hyoito suddenly
kiritto sharp, cutting
kitto certainly, surely
oisoreto suddenly
patto all at once, all of a sudden
tonto (with a negative) not in the least
zūto, zutto straight.

Examples: *watashi wa himits' ni ano hito no shinshō wo sagutte mimash'tara, makoto ni yoi hito des' kara, chika-jika konrei no sōdan wo ōyake ni mōshikonde shiite moratte moraō to omoimas'.* When I have secretly made inquiries about his property and seen that he is a well-to-do person, I shall within a short time openly apply to him for an interview about the marriage, and think decidedly to get her obtained. — *kyō wa kari ni kono koto wo kōtats' sh'te oku ga, izure hikki ni sh'te kinjits' watas' tsumori des'.* To-day I instruct you orally for the present; I shall, however, write it down and deliver it to you one of these days. — *dorobō ga mets'-kerarete awatete nigedash'ta toki ni, junsā ga okkakete oits'kō to sh'ta mon' des' kara, dorobō wa mukōmizu ni katana wo nuite junsā ni kirikakemash'ta tokoro ga, junsā wa kokoroe ga atte sasuga wa ochitsuite kore wo nan naku toriosaemash'ta.* When the thief was discovered and fled frightened, the policeman pursued him; and when he was going to overtake him, the thief heedlessly drew his sword and attempted to strike him. But the policeman paid attention, and quietly as might be expected he arrested him without difficulty. — *mezurashii misemono ga aru to iu hyōban ga patto tachimash'te kembuts'-nin ga doyadoya oshikakemash'ta.* Suddenly a rumour spread that something curious was to be seen, and spectators rushed stamping in. — *otto ga shinda irai wakai tsuma no ki ga ots' ni natte hito sae miru to, mesomeso naite bakari imash'ta.* Since the death of her husband the young wife's mind had strangely altered; when she only saw a person, she did nothing but cry gently. — *kaji wa warui mono ni chigai nai ga, mata ōki ni yōki na mono de, hanshō ga janjan, bangi wa pompon naru, taiko wo dondon tataku, hyōshigi wo kachikachi naras'.* There is no doubt a fire is a bad thing; but at the same time it is something merry. The fire-bell sounds ding-dong, the alarm-wood boom! boom! they beat the drum rubadub! rubadub! and make the clapper sound clatter! clatter! — *ano kaeru ga ka wo torō to omotte mizu no ue ni pochapocha tobiagatte imas'.* That frog is going to catch a mosquito, and jumps plash! up to the surface of the water. — *ano onna wa pochapocha f'totte ite hitozuki ga shimas'.* That girl is fat and round; all like her. — *ano hito wa byōgo de mada hyorohyoro sh'te imas'.* That man has gone through an illness and still staggers. — *ano onna wa asu shibai ni yuku no des' kara, kyō wa nani mo te ni tsukazu tada sowa-sowa sh'te imas'.* As this woman is going to the theatre to-morrow, she does not stick to anything to-day; she only goes about restlessly. — *ano hito no enzets' wa itsu mo hakkiri sh'te yoku wakarimas'.* His speeches are always clear and

well to be understood. — *kono tabi no shiken wa subete surari to yoku dekimash'ta*. As to this time's examination, all have passed it smoothly.

Words.

kataki an enemy; — *wo toru* to take one's revenge
monoshiri a learned man
furi an air, manner, appearance
iikata expression
shikii a threshold
kōsan capitulation; — *suru* to capitulate, to give in
kamben patience, forbearance; — *suru* to pardon, to forgive
namaiki na pert
habakaru to be afraid; — *habakari nagara* though I am afraid
 (= I beg your excuse)

hara ga tats' to get angry
naru to sound
ateru to hit; — *atete goran*, guess!
dō ka sh'te anyhow
nambo how much; — *to itte mo* however, though
oyoso almost
sore da no ni nevertheless, for all that
te wo tataku to clap one's hands
kudaranai foolish
nigeru to flee, to run away.

34. Reading Lesson.

shi no ji-girai (continuation).

sono ato de danna ga kangaeru ni¹ wa: «uchi² no Gons'ke wa naze anna ni namaiki d'arō? nan' de mo³ ore no iu koto wo ageashi wo toranai koto wa nai. zuibun hara no tatsu yats'⁴ da. dō ka sh'te kataki wo totte yaritai⁵ mono da.» —

Gons'ke wa tabakobon wo motte kite danna no mae ye oite ikō to sh'ta toki ni, danna wa kore wo yobitomete iu ni wa:

«Gons'ke, kisama wa itsu de mo taisō monoshiri no yō na furi wo suru⁶ ga, ore no kiku⁷ koto wo nan' de mo kotaeru koto ga dekiru ka?» —

«dekiru ka? ka? ka?⁸ nambo shujin da to itte mo⁹, ammari shikkei na iikata de wa arimasén' ka? habakari nagara kono Gons'ke ga shiranai koto wa oyoso sekai ni arumai to omou. sore da no ni ka¹⁰ to wa shikkei da. nan' de mo o kiki⁷ nasai!» —

¹ thought; see Reading Lesson 33, note 2. — ² the Gons'ke of this house, my servant Gons'ke. — ³ whatever it may be. — ⁴ Attributive clauses are often ambiguous. The phrase may mean: "A fellow who gets easily angry," or "a fellow whom one must get angry with." — Here the context shows that it is used in the latter sense. — ⁵ *totte yaritai*, a periphrase of *toritai*. — ⁶ You always take an air as if you were a scholar, or as if you were knowing everything. — ⁷ to ask. — ⁸ Whether I can? can? can? — ⁹ *da to itte mo*, a periphrase of *de atte mo*, "though you are my master." — ¹⁰ the word *ka* — that is, to ask or doubt.

«sore de wa kikō ga,» —
 to ii nagara, te wo tataite iu ni wa:
 «sā, ima te wo narash'ta ga, migi no te ga natta no ka
 hidari no te ga natta no ka shitte iru ka?» —
 «hahā, kudaranai koto wo kikimas'» —
 to ii nagara, katte no hō ye ikō to suru kara, danna
 wa yobitomete:
 «kore! doko ye iku no ka? nigete wa ikenai.» —
 «nige wa shimasen'. washi wa ima kono shikii no ue
 ni tatte iru ga, deyō to omou no ka hairō to omou no ka
 atete goran nasai!» —
 «baka na koto wo iu. ore ga deru to ittara, kisama wa
 uchi ye hairu d'arō, ore ga hairu to ittara, kisama wa deru
 d'arō.» —
 «sore goran nasai! omae sama no kiita no mo onaji
 koto de, washi ga migi ga natta to ittara, omae sama wa
 hidari da to ii nasaru d'arō. washi ga hidari to ittara,
 omae sama wa migi to ii nasaru d'arō. dō da, kōsan sh'ta
 ka?» —
 «sore nara ii.» —
 «ii ja¹¹ wakarimasen'. kōsan sh'ta nara, kōsan sh'ta to
 tash'ka ni o ayamari nasai!» —
 «jā mā¹², kōsan sh'ta.» —
 «ā, sore nara, kamben sh'te agemashō.» —

whether I can. — ¹¹ *ja* = *de wa*. "By ii — that is, by the
 word ii I don't understand," I don't understand "Good." —
¹² well, then!

34. Exercise.

As it has become late already, we will make haste and dine
 and go. In ancient times, the peasants could also put on the
 robe of state (*kamishimo*) on solemn occasions (time); but
 certainly poor people could not. The present (this time's)
 Parliament (*gikai*) having successively consented (*dōi wo suru*)
 to the Government bills (*seifuan*), most of them have been
 passed (have become definite). Why are you grumbling so?
 That man has no special calling (*kagyō*) properly so called
 (*kore to iu*); he is only going about (*asobu*) in a loitering
 way. If you know that affair, why are you so irresolute?
 The articles were extremely jumbled together. At your en-
 tertainment last night I drank plenty of *sake*, and when I
 returned, I was swaggering and could not walk. The lanterns
 (*chōchin*) are swinging to and fro. The thief intending to
 open the lock of a trunk by means of a pair of thin tongs
 (*hibashi*), thrust them (*tsukkomu*) into the hole (*ana*) of the
 lock, and was continually (*shikiri ni*) rattling, when the pro-
 prietor (*mochinushi*) came in, flurried. As the weather was

fine, two or three patients (*byōnin*), without asking (*kou*) the doctor's permission, had gone into the garden and were talking, when the hospital(*byōin*)-servant came running in, clattering, from the front (he who came running was the servant), and said in a loud voice: "You must not go out!" While I was heedlessly looking at the sights, I had my purse stolen by a pickpocket. If you are so absent-minded, you will fall into the river.

Dialogue (continuation).

Itō. *kono tets'dō ga mada denki ni naranakatta toki wa sokuryoku mo osoi shi, setsubi mo konnichi no yō de nakatta kara, koko no tabi ga ikani mo okkō de atta ga, denki ni natte kara wa jitsu ni yukai da.*

shosei. *denki ni narimash'te kara wa watakushi wa kyō ga hajimete des'. denki ni natta tōza wa kyū ni sokuryoku ga mash'ta tame ni, kono hen no hito ga naren' no de abunai koto ga atta deshō.*

Itō. *ā, sore wa muron sa. sono jibun no shimbun ni wa mainichi no yō ni¹ dete ita. mottomo hajime wa gyosha mo ikura ka funare de attarō shi, iroiro no gen-in kara de arō ka, kono kinjo no jimmin ga tets'dōgaisha ni mukatte hantaiundō wo okosh'te hassha no bōgai wo suru yara, ichi-ji wa sawagi de atta sō da.*

shosei. *tets'dō ga hirakemasuru tōji ni wa doko de mo ninsoku ya kurumayado-mo ga meshi no kuiage ni naru no wo osorete iroiro no sōdō wo yaru koto des'. uketamawareba gai-koku de mo sonna rei ga atta to iu koto des'.*

When this railway was not yet electric, its velocity was less, and its arrangements were not as they are to-day. To travel here took an eternity; but since it has been made electric, it is really a pleasure.

Since it is electric, it is the first time to-day that I am going with it. As at the time of its becoming electric the velocity suddenly increased, and the people of this part were not accustomed to it, there have probably been accidents.

Oh, of course. In the newspapers of that time such things were reported almost daily. In the very beginning the drivers were probably not accustomed to it, and there were no doubt other causes besides, and so the population of this part excited an opposition against the railway company, hindered the starting of the trains, and so on; and for some time, they say, there was a great tumult.

It is a fact that at the time when railways were opened, the workmen and jinrikimen were everywhere afraid they would lose their daily bread, and excited all kinds of uproar. I have heard, even in foreign countries there were such examples.

¹ as it were every day, almost daily.

Itō. sore wa doko de mo onaji koto yo. rei no sakkon o hayari no dōmeihikō mo yappari achira kara no yunyūmono de densen sh'ta no yo.

That is everywhere the same thing. The well-known "strikes" which are fashionable now, are likewise an article of importation from those countries, and have infected us.

shosei. nani ka s'koshi meshi-agarimasen' ka? budōshu wo nukimashō ka?

Will you not take something? Shall I uncork the wine-bottle?

Itō. sō, kono keshiki wo mite ippai yarō ka!

Well, while I am looking at this scenery, I will take a glass.

shosei. kono budōshu wa doko de itsu binzume ni sh'ta mono ka? osorosh'ku sen ga katai des'.

Where and when has this wine been bottled? The cork is awfully firm.

Itō. tabun sore wa achira de tsumeta mono d'arō. kan-shin ni aji ga nakanaka ii. sore, omae mo ippai yare!

It has probably been corked there. The flavour is wonderfully good. Here, take a glass yourself.

shosei. arigatō gozaimas'. ita-dakimas'.

Thanks, I shall take one.

Itō. mō kita yō da ze, oriru sh'taku wo sei!²

It seems we have arrived. Get everything ready for getting out.

shosei. kashikomarimash'ta. izure sugu o kuruma deshō.³

All right. You will no doubt take a carriage at once.

Itō. sō, tenki ga ii shi, michi-ga ii kara, ore wa soro-soro aruite yuku kara, omae wa nimots' wo motte kuruma de saki ni Hayashi-ke ye itte maebure wo sei!

Well, the weather being fine and the road good, I shall walk leisurely. You may go on before in a carriage with the luggage to Mr. Hayashi's house and announce me.

shosei. kashikomarimash'ta.

All right, sir.

Itō. azuketa nimots' wo uketoru toki ni yōjin wo shinai to, yarareru ze, daibu hito ga komu yō da kara.

If you don't take care when you receive the booked luggage, something may happen, as people seem to be crowding there.

shosei. shōchi itashimash'ta. ki wo ts'kemasuru.

All right, I shall take care.

² Imperative of *suru*: stem *se* + interjection *i*. — ³ short for: *o kuruma de oide ni naru deshō* to ride in a carriage.

*Itō. kuruma wa teishajō-zuki
no kurumaya wo rei no
tōri yatotta hō ga nedan
wo kimeru shimpai ga
nak'te ii zo sōsh'te tash'-
ka da. kono hen no ku-
rumaya wa ittai mukashi
no kumos'ke-hada ga mada
nuken' kara, tokidoki kya-
ku wo komaraseru yo.*

You had better take the carriage
as before from the jinrikimen
who have their stand at the
station, as you have not the
trouble then to fix the fare,
and it is surer. The jinri-
kimen of this part have for
the most part not yet re-
nounced the habit of the
former sedan-chair bearers,
and sometimes give the pas-
sengers trouble.

Thirty-fifth Lesson.

194. **The Postpositions.** Those words which serve to denote relations of case, time, place, causality, etc., and which correspond for the most part to English prepositions, are, in the Japanese Grammar, called postpositions, on account of their being placed after the noun the relation of which to something else they denote. They are either true postpositions, or quasi-postpositions — that is, nouns and verbs used as postpositions. We distinguish:

1. Case-particles: *wa, ga, no, ni, wo*.
2. True postpositions: *ni, de, to; kara, yori, ye, made*. They follow the noun immediately.
3. Quasi-postpositions. They follow the noun by the medium of the Genitive particle *no*. Only the pronouns *kono, sono, ano*, which are originally nouns in the Genitive case, are followed by them immediately.

1. The Case-Particles.

195. *wa*. On the general meaning of *wa* see Less. 1,4—5 (Absolute case); on *wa* after the Subordinative of the adjective, Less. 5,38—41; of the verb, Less. 13, 83—85 and Less. 16,100; after the stem, Less. 16, 98; after the adverbial form, Less. 4,33; on *de wa nai*, etc., Less. 4,32 and Less. 15,96.

wa can be used after all parts of speech, thus also after other postpositions except *ga* and *no* (—that is, *no* denoting the Genitive; but it may follow *no* stand-

ing for *mono* or *koto*; see Less. 9). *wa* is dropped after *mo*, *de mo*, *sae*, *sura*, *koso*.

If two or more nouns joined by *to* or *ya* are placed in the Absolute case, *wa* follows only the last noun; *to* (but not *ya*) may be repeated before *wa*; — e. g., *watakushi to anata (to) wa*; *uma ya ushi wa*.

By emphasising part of a sentence by *wa*, the meaning of the whole sentence can be altered. *mina wakarimasen'* means: "I understand nothing at all"; but: *mina wa wakarimasen'*: "I do not understand all." — *tabe ni uchi ye kaerimas'*: "I go home to take my dinner"; but: *tabe ni wa uchi ye kaerimas'*: "To take my dinner I (use to) go home."

196. *ga*. Originally *ga* denotes the Genitive. It still retains its original force in proper names, as *Urami-gataki* (*ura-mi ga [= no] taki* "The waterfall of the back view," a cascade in the Nikkō mountains, so called because it is possible to stand between the rock and the cascade). — *Sh'chirigahama* (*sh'chi-ri ga [no] hama* "The seven miles' shore,") etc. Other instances of *ga* used as Genitive are: *waga* (= *watakushi no*), *waga kuni* my or our country; — *kimi ga yo* (the beginning of the national hymn) the reign of our Lord; — *kore ga tame* on this account, etc.

What has been said before on the dropping of *wa* after *mo*, etc., applies also to *ga*.

Cf. Less. 1,4 and 5; on *ga* after the Present tense (*ga ii*), Less. 17,105; on *ga* used adversatively, Less. 17,105 and Less. 38,215; on *ga suru* Less. 18,115; with the Desiderative form, Less. 17,110.

197. *wa* and *ga*. Additional remark on the rule of Less. 1,5, according to which the subjects of two sentences stand in the Absolute case if their predicates stand in opposition to each other: If, besides, another part of the sentence is emphasised by *wa*, the subject immediately following *wa* usually takes *ga*, that of the other sentence *wa* — e. g., *Nihon ni wa kuma ya okami ga oi ga, tora wa arimasen'*.

The subject in the Nominative case (*ga*) and the predicative verb *aru* are capable of expressing possession

(English: "to have"). The subject of *aru* denotes the object possessed (English: the object of "to have"), while the noun standing for the possessor (the English subject) is placed in the Absolute case. Thus: *ano hito wa kane ga tak'san aru*. "That man, there is much money" = that man has much money.

The Subject, or a sentence standing for the Subject, is generally placed in the Absolute case if the Predicate is either a noun or an adjective, or a sentence with a Subject of its own, with the verb *des'*. For instance:

ano hito wa watashi no kyōdai des'. — *watashi wa sake ga kirai des'*. — *kore wa omae ga sakuban osoku uchi ye kaette kita kara des'*. That is because you returned home late last night. — *omae ga taoreta no wa chūi shinakatta kara des'*. It is because you have not taken care, you have fallen.

198. *no*. *no* denotes the possessive, subjective, objective, attributive, and explicative Genitives: *hito no ie*. — *watashi no kaita tegami*. — *oya no mo* (Mourning for a parent). — *gin no tokei* (A watch of silver.) — *Echigo no kuni* (The province of Echigo).

Attributive relation of a noun to another noun can only be expressed by the Genitive. If the noun standing for the attributive adjunct is modified by a postposition, the postposition is often dropped and replaced by *no*; but when for the sake of clearness the postposition is not dropped, it is followed by *no*. Thus:

gakkō no michi. The way to, or from, school. — *Tōkyō kara Yokohama made no tets'dō*. The railway from Tōkyō to Yokohama. — *Tōkyō no kita no hen no yama*. A mountain in the region north of Tōkyō. — *Ōsaka (kara) no dēmpō*. A telegram from Ōsaka. — *watashi no ano hito to no kankei*. My connection with that man.

On *no* before *des'* and its equivalents see Less. 4, 28, 29, 32; used to form quasi-adjectives, Less. 8, 55, 63; substituting nouns, Less. 9, 64, etc., used periphrastically, Less. 16, 103; in attributive clauses, Less. 24, 144, 148.

199. *ni*, see Less. 35, 200.

wo. *wo* denotes the direct object of transitive verbs. There are, however, also some intransitive verbs which govern the Accusative, especially verbs of motion to denote the place from which the motion begins (the starting-point), or where it takes place, rarely the place where the motion ends (the aim). Sometimes another postposition is used instead of the Accusative described here — that is, when the motion is looked at from another point of view (cf. the English: “To leave a place,” and: “To depart from a place.” “He passed this house,” and: “He passed by this house”). Verbs denoting “emotion” or “suffering” govern the Accusative to denote the “cause.”

deru; ie wo (or *kara*) *deru*, *heya wo* (or *kara*) *deru* to come out of the house, to come out of a room; *ie wo deiri suru* to come out of a house and go in (to frequent a house).

tats'; za wo tats' to get up from a seat; *minato wo tats'* to leave a port; *Tōkyō wo tats'* to leave Tōkyō.

dekakeru; ryōriya wo (or *kara*) *dekakeru* to go out of the restaurant.

aruku; machi wo aruku, soto wo aruku to walk about the town; to walk about outside.

yuku (iku); ie no naka wo yuku to go into the inner parts of the house (= *ie ni hairu*); *michi no man-naka, migigawa wo yuku* to pass to the middle of the road, to the right side; *hashi no ue wo yuku* to go on a bridge.

sagaru;

$\left\{ \begin{array}{l} \text{sagaru;} \\ \text{oriru;} \\ \text{kudaru;} \end{array} \right.$	<i>hashigo, yama wo</i> (or <i>kara</i>) <i>sagaru, oriru,</i>
	<i>kudaru</i> to go downstairs, to descend from
	a mountain.

mawaru;

$\left\{ \begin{array}{l} \text{mawaru;} \\ \text{meguru;} \end{array} \right.$	<i>shokoku wo mawaru, meguru</i> to wander
	through all provinces or countries; <i>tsuki</i>
	<i>ga chikyū wo mawaru</i> the moon turns round the earth.

magaru; kado wo magaru to turn round a corner.

tōru; michi wo tōru to pass along a road; *mon wo tōru* to pass through a gate.

ts'tau; michi wo ts'tau, yane wo ts'tau to go along the road, to go along the roof.

sou; kawa wo sou (or *ni sōte* [*sotte*] *yuku*) to go along the river.

sugiru; hashi wo sugiru to cross a bridge; *mon wo sugiru* to pass by a gate.

heru; *Amerika wo hete Yoroppa ye yuku* to travel to Europe by America; *toshi tsuki wo heru* (to pass through years and months) after years, after a long time.

yasumu; *ichi-gats' no jū-go-nichi wa shōbai wo yasumimas'*. On the 15th of the first month they rest from business.

yorokobu; *ame no furu no wo yorokobu* to be pleased about the rain.

tanoshimu; *hana wo tanoshimu* to take pleasure in flowers.

anjiru; *oya ga ko wo anjiru* the father feels anxious about the child.

ureeru; *hito no yamai wo ureeru* to be grieved about somebody's illness.

shimpai suru; *byōki wo shimpai suru* to be anxious about the illness.

hajiru; *mugaku wo hajiru* to feel ashamed of one's ignorance.

yamu, nayamu; *haibyō wo yamu* to suffer from consumption; *dekimono wo nayamu* to suffer from an ulcer.

wazurau; *me wo wazurau* to fall sick of the eyes.

The Accusative case being conspicuous from its position before the verb, the particle *wo* is not rarely omitted, especially before the verb *suru*.

Two Accusatives governed by the same verb are alien to the Japanese language. The Accusative standing for the person is in such cases replaced by the Dative. Cf. Less. 31, 186, 2.

Prefixed to the Subordinative forms of *mots'*, "to have," and *sas'* "to show," *wo* helps to form the quasi-postpositions *wo motte*, "with," "by means of"; *wo sash'te* "pointing towards," "towards" — e. g., *fude wo motte kaku* to write with a brush. *Tōkyō wo sash'te yuku* to go towards Tōkyō.

On *wo* with the Passive see Less. 30, 176, 3; with the verbs denoting "to request," "to ask," Less. 36, 200 b).

Words.

<i>f'ta</i> a lid; — <i>wo suru</i> to cover with a lid	<i>tekazu</i> trouble; <i>o — da ga</i> I am sorry I am giving you
<i>mama</i> state, condition; <i>sono</i> — just as it is	trouble, but . . .
	<i>karakami</i> wall-paper

<i>wake</i> a reason, a cause; — <i>no</i>	<i>shibaru</i> to fetter
<i>nai koto</i> an easy thing	<i>tachihadakaru</i> to sprawl one's legs
<i>nawa</i> a rope.	<i>oidas'</i> to drive out
<i>takeyabu</i> a bamboo grove	<i>oidaseru</i> to be capable of being driven out
<i>berabōme</i> a rascal	<i>mairu</i> to come; to be defeated
<i>kotowari</i> a refusal	<i>yarikomeru</i> to put to silence
<i>ō-ibari</i> great self-conceitedness; — <i>de</i> very proudly	<i>fūjiru</i> to shut; to forbid
<i>kō</i> means, way	<i>rikō (na)</i> clever
<i>umeru</i> to pour in cold water	<i>ichiichi</i> again and again
<i>kaku</i> to write, to paint	<i>gas'</i> vulgar = <i>gozaimas'</i> .
<i>hirogeru</i> to extend, to stretch out	

35. Reading Lesson.

shi no ji-girai (continuation).

«sore de wa mō hitots' kiku koto ga aru» —
to ii nagara, chawan ye yu wo tsugi, kore ye f'ta wo
sh'te Gons'ke no mae ye oki, iu ni wa:

«kisama wa kono yu wo nomu koto ga dekiru ka? shi-
kashi f'ta wo totte wa ikenai.» —

«nani! kore wo nome'tte¹...» —

«sō yo.»

«yō gas'². f'ta wo torazu ni nonde miseyō³. da ga, naka
no yu ga eraku atsui kara, o tekazu da ga, chotto umete
kudasai!» —

«yoshi yoshi» —

to ii nagara f'ta wo torō to suru kara, Gons'ke wa kore
wo tomete iu ni wa:

«mā o machi nasai! f'ta wo totte wa ikenai. sono mama
mizu wo umete kudasai!» —

«sonna koto ga dekiru mono ka⁴?» —

«sore de wa o kinodoku da ga, washi mo mata kono yu
wo nomu koto wa dekimasen'. dō da? ippon maitta⁵ ka?» —

«sonnara yoroshii.» —

«mata yoroshii to ii nasaru. maketara, maketa to hakkiri
ii nasai!» —

«sore de wa maketa. shikashi mō hitots' kikitai koto ga
aru. kisama no miru tōri kono karakami ni tora ga kaite aru.
kore wo shibatte moraitai no da ga, kisama ni⁶ dekiru ka?» —

«nani! karakami no e no tora wo shibaru no⁷ des' ka?
wake no nai koto des'. sugu shibatte misemashō» —

¹ = *nome! to itte.* -- ² *gas'*, vulgar for *gozaimas'*. — ³ I shall show you how to drink without taking off the lid. — ⁴ Is there anybody who can do this? — ⁵ Are you defeated in one round? — ⁶ Is it possible for you (can you do it)? -- ⁷ "Is it the binding of the tiger of the picture of the paper?" (Am I to bind . . .)

to ii nagara, katte kara nawa wo motte kite ryō-te de nawa wo hiroge nagara, karakami no mae ni tachihadakatte iu ni wa:

«omae sama, o kinodoku da ga, kono tora wo kotchi ye oidash'te kudasai! dōmo, takeyabu no naka de wa omou yō ni naran'⁸ kara, sā, hayaku oidash'te kudasai!» —

«berabōme! e ni kaita tora ga oidaseru mono ka⁹?» —

«sonnara washi mo o kotowari ni shimasho¹⁰. dō da? mata maitta ka?» —

«yoroshii, maitta kara, kisama wa mō achi ye yuke!» —

Gons'ke wa ō-ibari de katte no hō ye tatte iku. ato de danna no kangaeru ni wa: «dōmo, uchi no Gons'ke wa naze ā rikō d'arō! sōsh'te ichiichi ore wo yarikomeru kara, hara ga tats'. dōka, ii kataki wo toru hō wa arumai ka? m', ii koto ga aru¹¹. yoku kodomo no asobi ni shi no ji girai to iu koto wo suru¹² ga, kore kara Gons'ke ni shi no ji wo fūjitara, yats' mo komaru d'arō. sore ga ichiban ii.»

⁸ "as it does not become as one thinks," one cannot manage it as one would like to do. — ⁹ something that can be driven out. — ¹⁰ "I shall decide to refuse," I must refuse. — ¹¹ "There is a good thing," a good idea. — ¹² In the play referred to, the child that says a word containing the syllable *shi* incurs punishment.

35. Exercise.

I got up at six o'clock this morning, and took a walk on the top of that mountain. When in Japan persons of rank (*kikengata*) come to call on one (Potential mood), one always gets up from one's seat and bows to them respectfully (*keirei suru*). If in order to go to Jimbōchō one descends from Kudansaka and turns (*magaru*) to the left, (one) is soon there. When the salmon (*shake*) spawn (*ko wo umu*), they go down the river. I have wandered about (*meguru*) the eight famous views of the Ōmilake (*Ōmihakkei*), and have made a pleasant journey. The planets (*yūsei*) revolve round the sun, and (thus) describe (*egaku*) their orbit (*kidō*). If in order to go to Ueno one passes from Nihon bridge through Sujikai, then passes Hirokōji and crosses the Sammai bridge, (one) is soon there. As in order to go to Mukōjima one walks along the Sumida river, the scenery (*keshiki*) is really nice. Having got tired to-day, I will give up (rest) the lesson. The Japanese generally rejoice about curios, and amuse themselves (*moteasobu*) with them. That man is anxious his luggage will not arrive. As about nightfall it is cool, there are many people who walk about the streets.

Dialogue (continuation).

(In the porch of Mr. Hayashi's house.)

Itō. *shujin wa o uchi des' ka?**shosei.* *hai, shujin wa o jō san to hama no hō ye sampo ni ikaremash'ta ga, okusama wa o uchi des'.**Itō.* *sore de wa okusan ni Tōkyō no Itō ga kita to ts'tacte kudasai!**shosei.* *kashikomarimash'ta. dōzo o agari nasai!**shosei.* *o tōri kudasai!**Itō.* *ato kara shosei ga tenimots' wo motte kuruma de kuru hazu des' kara, kita naraba, chotto genkan-waki ni de mo matash'te oite kudasai!**shosei.* *kashikomarimash'ta.**okusama.* *kore wa, kore wa, Itō san! yoku irasshaimash'ta. o hitori de gozaimas' ka? okusama ya o ko sama-gata wa o kawari wa arimasen' ka? mainichi Hayashi to o uwasa wo itashi nagara, bushō na mono des' kara, tsui go busata itash'te orimasuru. Ei ko san ni wa sakunen o me ni kakatta kiri des' ga, sazo o mi¹ ōkiku o nari nasutte o ai-aishiku irasshaimashō. mō kawaiizakari des' kara.**Itō.* *arigatō zonjimasuru. o kage sama de ichi-dō buji des'. o taku de mo kawari wa arimasen' ha? kanai kara yorosh'ku to iukoto desh'ta.**okusama.* *arigatō zonjimasuru. mina buji de gozaimasuru. Hayashi wa kesa amari tenki ga yoi mono des' kara, undō suru to mōsh'te mus'me wo tsurete dete mairimash'ta ga, mō jiki kaerimashō. sh'te anata wa izure ye o koshi de gozaimasuru?*

Is your master at home?

My master has gone to the seashore with Miss Hayashi, but Mrs. Hayashi is at home.

Then be kind enough to tell Mrs. Hayashi, Mr. Itō of Tōkyō has come.

All right, sir. Please come up!

Please walk in!

Presently my servant must come in a carriage with my luggage. If he comes, please let him wait a little, say near the porch.

All right, sir.

Oh, is it you, Mr. Itō! Be welcome! Are you alone? Mrs. Itō and the children are well, I hope, as ever? Though I have been talking about you every day to Hayashi, I am very negligent, and so I have been remiss in giving you notice. I did not see Miss Ei but once last year. She must have grown very much and be very lovely. She is of the age when children are the nicest.

Thanks. Thank God, they are all well. In your house nothing has changed, either? I have been ordered by my wife to remember her to you.

Thanks. We are all well. Mr. Hayashi said this morning, as the weather was good, he would take a walk, and so he has gone with our daughter. But he must soon come back. By the by, where are you travelling to?

Itô. yakusho no tsugô de ni-san-nichi hima wo emash'ta kara, saiwai s'koshi shirabemono mo arimasuru kara, Hakone ni hikkomorô to omou n' des'. nagaku go busata wo itashimash'ta kara, konnichi wa chotto o tazune wo itashimash'ta.

okusama. sore wa yô koso! shikashi sô iu go ryokô naraba, s'koshi go yukkuri nasatte mo o sashits'kae wa arimasumai kara, konnichi wa dōzo watashidomo ni go ippaku nasaimasen' ka? betsu ni sashiageru mono mo arimasen' ga.

As it could just conveniently be managed in the office, I have got leave of absence for a few days; and as I have fortunately something to do, I thought to shut myself up at Hakone. Having not called on you for a long time, I have come to see you for a moment to-day.

That is nice! But as you are on such a journey, there will be no hindrance for you to travel in a leisurely way. Won't you therefore pass one night with us? I have nothing particular to offer you, but . . .

Thirty-sixth Lesson.

2. True Postpositions.

200. *ni*. Besides denoting the Dative case, *ni* serves to express various other grammatical relations. If several nouns joined by the conjunctions *to* or *ya* stand in a relation expressed by *ni*, *ni* is dropped after all except the last.

The relations expressed by *ni* are as follows:

a) It denotes the place where a person or thing is, with the verbs *aru*, *gozaru*, *iru*, *oru*, *irassharu*, *oide nasaru*, *oide de gozaru*, *oide ni naru*.

The expression "to be somewhere" serves, moreover, to denote "possession," concurrently with the idiom explained in Less. 35, 197 (*ano hito wa kane ga aru*). The object possessed is expressed by the Nominative, the verb is *aru*, the noun standing for the possessor is followed by *ni* (*wa*). For instance:

sakana ni wa hire ga aru. "On the fish there are fins" — that is, the fish has fins. — *ts'kue ni wa ashi ga aru*. The table has feet. — *ano hito ni wa saishi ga nai*. He has neither a wife nor children.

b) Concurrently with *ye* it denotes the aim towards which a person or thing moves, and, moreover,

the place where the motion ceased and the subject or object of motion is now at rest. In case of transitive verbs, the state of rest is expressed by the Subordinative form followed by *aru*; in case of intransitive verbs, by the Subordinative form and *oru* (Less. 14,91, etc.). Such verbs are, for instance:

ageru to raise, to lift up, to fly (as a kite); *mono wo riku ni ageru* to land or disembark goods; *hito ni mono wo ageru* to offer or give something to a superior.

agaru to rise, to ascend; *riku ni agaru* to land or go ashore; *chū ni agaru* to rise into the air.

akeru to open (trans.); *mono ni ana wo akeru* to make a hole in something; *kono mizu wo nagashi ni akete wa naran'*. You must not pour this water into the sink.

aku to open (intrans.); *kono tammono ni ana ga aita*. This cloth has got a hole.

ateru to apply to; *hi ni ateru* to expose to the sun, to put on the fire; *hito ni tegami wo ateru* to address a letter to somebody.

ataru to hit against; *hi ni o atari nasai!* Sit down near the fire! *mato ni ataru* to hit the goal; *ichi-ri wa oyoso 3 kilometers 927 meters ni ataru* one *ri* is equal to 3 km 927 m.

awaseru to join; *mono ni awaseru* to make suitable, to make equal to, to adjust; *ma ni awaseru* to make a thing answer the purpose; *hito wo hito ni awaseru* to introduce a person to one.

au to meet; *hito ni au* to meet a person; *ma ni au* to answer the purpose, to be in time; *hidoime ni au* to experience harsh treatment.

azukeru to entrust; *ginkō ni kane wo azukeru* to deposit money at a bank.

azukaru to be entrusted to one; to take part in, to partake of; *go chisō ni azukaru* to partake of a dinner; *o sewa ni azukaru* to enjoy somebody's assistance; *giron ni azukaru* to take part in a discussion.

ireru to put into; *kimono wo tansu ni ireru* to put the clothes into a chest of drawers.

iru II, *hairu II* to enter, to go in; *ie ni hairu*, *iru* to enter a house; *ki ni iru* (to enter the mind), to be agreeable to one.

kakeru to hang (trans.); *tokonoma ni kakemono wo kakeru* to hang a picture in the alcove; *isu ni (koshi wo)*

kakeru to sit down on a chair (*lit.* to hang the loins on a chair); *mono wo hito no me ni kakeru* to show a person something; *ueki ni mizu wo kakeru* to sprinkle water on a plant.

kakaru to hang (*intrans.*); *kugi ni kakaru* to hang on a nail; *byōki ni kakaru* to fall ill; *isha ni kakaru* to consult a doctor; *hito no me ni kakaru* to have the honour of seeing one.

naras' to train, to drill; *uma wo kuruma ni naras'* to break a horse to the cart.

nareru to get accustomed; *tochi ni nareru* to get accustomed to a place.

noseru to place on; *kodomo wo uma ni noseru* to put a child (or to make a child ride) on horseback; *shimbun ni noseru* to put or write in the newspaper.

noru to mount; *uma, basha, fune ni noru* to mount a horse, to get into a carriage, to go on board; *uma, etc., ni notte iku* to ride on a horse, to go in a carriage, etc.

sageru to lower, to hang down (*trans.*); *kaban wo te ni sageru* to carry a trunk in the hand; *mimi ni kazari wo sageru* to wear earrings; *fūrin wo noki ni sageru* to hang bells on the penthouse.

sagaru to hang down (*intrans.*); *fūrin ga noki ni sagatte iru* bells are hanging on the penthouse.

someru to dye (to dip into the dye); *akairo ni someru* to dye red.

somaru to be dyed; *chi ni somaru* to be stained with blood.

sueru to place, to set; *zen wo zashiki ni sueru* to bring the trays (or small dining-tables) into the room; *zabuton wo hibachi no soba ni sueru* to lay the seat-cushion by the side of the brazier.

suwaru to sit down (to squat); *tatami ni suwaru* to sit down on the mat; *koko ni suwarimas'* I'll sit down here.

tateru to set up; *kabe no waki ni byōbu wo tateru* to place a screen near the wall; *basho ni ie wo tateru* to build a house near a place.

tats' to stand up, to rise, to get up; *yubi ni hari ga tats'* a needle sticks into the finger; *me ni tats'* to strike the eye; *soto ni gomi ga tats'* outside the dust rises; *yō ni tats'* to be of use (to stand up for use).

ts'keru to affix; *koshi ni ts'keru* to fasten to the loin; *mono ni na wo ts'keru* to give a thing a name; *niku wo shio ni ts'keru* to put meat in salt; *mono ni ki wo ts'keru* to pay attention to.

tsuku to stick (intrans.), to adhere; *kuts' ni doro ga tsuku* mud is sticking to the shoes; *za ni tsuku* to take a seat; *kurai ni tsuku* to ascend the throne; *ki ni tsuku* to be conscious of, to perceive.

Some more examples: *ni fus'* to lie down somewhere; *ni neru* to lie down somewhere to sleep; *ni iku*, *kaeru* to go, to return to a place; *ni mukau* to turn towards; *ni sh'tagau* to go after one, to follow; *ni oyobu* to reach to, to extend to; *ni oyobanai* (after the Present) to be unnecessary; *ni oku* to place somewhere; *te ni mots'* to take into one's hand, to hold in the hand, to have; *ni shiku*, *haru* to spread somewhere; *ni kagiru*, *kimaru* to limit to, to be fixed to; *ni tomaru* to stop somewhere, to put up at, to alight at (as a bird); *ni fureru* to touch to; *hō ni fureru* to act against law; *ni sawaru* to touch to; *me*, *mimi ni sawaru* to offend one's eyes, ears; *ki ni sawaru* to offend one's feelings; *ni kaku* to write down into; *shimbun ni kaite aru* it is written in the newspaper; *ni deru* to go somewhere; *hōkō ni deru* to go into service; *kao ni deru* to appear in the face; *yo ni deru* to go forth in the world, to become famous; *shimbun ni deru* to come into the paper; *shimbun ni dete iru* it is written in the newspaper; *ni ueru* to plant somewhere; *ni saras'* to expose (to the weather); *ni hos'* to put somewhere to dry; *hi ni hos'* to put in the sun to dry (to dry in the sun); *ni naru* to be changed to, to turn, to become; *ni mayou* to go astray somewhere; *michi ni mayou* to lose one's way; *ni sumau*, *sumu* to settle or come to live somewhere; *ni sunde*, *sumatte iru* to dwell or live somewhere; *ni mats'* to place oneself somewhere in expectation, to go to wait; *ni kamau* to meddle with, to care for; *ni somuku* to turn the back to, to act contrary to; *ni komaru* (to be shut in), to be in a difficulty; *ni tagau*, *sōi suru* to be contrary to, to differ from.

To this class belong also the verbs meaning "to beg," "to request," "to ask (a question)." The person who is requested or asked a question is marked by *ni*; the object requested or asked, by the Accusative.

negau, *tanomu* to request, to beg; *inoru* to pray, to implore.

tou, *kiku*, *tazuneru*, *ukagau* to ask.

Note. — *tazuneru* to call on, *ukagau* to inquire, to investigate, to go to see one, govern the personal Accusative.

c) *ni* serves to denote the result of the action with such verbs as in English govern two Accusatives, or the particle “as” or the prepositions “for” or “of” instead of a second Accusative (cf. Less. 18,116). Such verbs are, for instance:

ni suru to make (of); *tanoshimi ni suru* to make something a pastime; *hanashi no tane ni suru* to make something the subject of a conversation; *baka ni suru* to make a fool of a person; *toriko ni suru* to make one a prisoner; *mirai no koto ni suru* to make something the subject of some future time; *ni ts'kau, mochiiru*, to use or employ as; *ni ageru* to offer as; *katami ni ageru* to offer as a keepsake; *ni kureru, kudasaru* to give as; *miyage ni kudasaru* to give something as a present brought from a journey; *oku*; *shichi ni oku* to give something as security, to give in pawn; (no) *shirushi ni, aizu ni* as a sign (of).

ni after the stem of verbs of motion denotes the aim or purpose of the motion (cf. Less. 17,111). In the same sense *ni* or *no ni* is used with the Present tense if the Predicate expresses the idea of “must,” “to require or take,” “to want,” “to be better or preferable,” etc. (English “to” or “in order to”.) For instance:

as'ko ye yuku (no) ni wa san-jikan ga kakaru. To go there takes three hours. — *ano uchi ni hairu (no) ni wa zehi kono hashi wo wataraneba narimasen'.* To go to that house one must necessarily cross this bridge.

d) *ni* denotes the Object of the verbs meaning “to surpass,” “to exceed,” “to be more than,” “to be sufficient for,” “to add.”

ni masaru, sugiru, sugureru, hiideru to surpass, to excel; *ni amaru* to be more than; *ni kats'* to conquer, to defeat, to overcome one; *ni tariru (ni taru)* to suffice, to be enough for; *ni kuwaeru, soeru, mas'* to add; *sore ni* to this (add).

e) In the same way as with passive verbs *ni* is used to denote the person “from whom one gets a doing” (Less. 30,176), it is used with the verbs *morau, itadaku*, and other intransitive verbs conveying the idea of the

passive voice. With the Potential and potential expressions *ni* denotes the person with regard to whom something can be done. Thus:

ni amaeru to be induced by; *ni tsureru* to be led by; *ni wakareru* to be separated, or to separate, from; *ni nureru* to become wet with; *ni makeru* to be conquered by; *ni yomeru* to be legible for one; *ni dekiru* to be feasible for one; *ni wakaru* to be intelligible for one.

f) *ni* denotes the time when something is done.

shokuji ni while eating; *iwaibi ni* on a holiday; *sekku ni* on the festival; *ban ni* in the evening; *roku-ji goro ni* at about six o'clock; *dōji ni* at the same time; *sono nochi ni* after that.

g) *ni* after a verb means also "as for," "according to." Thus:

hito no iu ni wa, omoimas' ni wa according to what he says, thinks; *are no hanashimas' ni wa* as he says. In the same way: *wake ni wa ikanai* (Less. 16,102) (as for the reason, it won't do) cannot.

h) *ni* denotes the quantity or multitude among which someone or something is. In this sense *ni* is often replaced by *no uchi ni*, *no aida ni*; e. g., *watakushi no tomodachi ni Tokunaga to iu hito ga arimas'*. Among my friends there is one named Tokunaga.

i) *ni* followed by the Subordinative form of some verbs forms quasi-postpositions:

ni mukatte, *ni muite*, *ni tai sh'te* opposite to; *ni tsuite* according to; *ni sh'tagatte* owing to; *ni yotte* (or *ni yoreba*, *ni yoru to*) owing to, by; *ni ōjite* corresponding with, in accordance with; *ni sh'te wa* as; *ni han sh'te* contrary to.

On *ni* with Causative verbs, see Less. 31,186, 2; on *ni* with Adverbs, Less. 34,190—191.

201. *de*. *de* denotes

a) The place where an action is performed.
ni and *de*.

In case of verbs expressing an action performed at a certain place, *ni* and *de* are used as follows:

1) The noun standing for the place is marked by *ni* if that place is material for the performance of the action, or, with other words, if the place is, as it were, the agent, which produces the effect. Thus, with the verbs: *miseru*, *arawas'*, *das'* to make manifest, to show; *mieru*, *arawareru* to appear, to be visible; *haeru* to grow; *dekiru* to come out; *tsutomete oru* to be in office; *ts'kaete oru* to be employed. For instance:

ikari wo kao ni arawas'. To show one's anger in (by means of) one's face. — *kao ni dasazu*, *iro ni misezu*. Without letting it appear in one's face. — *me ni mieru*. (To appear in the eye) to be visible. — *mukō ni kemuri ga mieru*. On the other side smoke is visible. — *niwa ni kusa ga haeta*. Grass has grown in the garden. — *kubi ni dekimono ga dekita*. An ulcer has grown on the neck. — *are wa gaimushō ni tsutomete oru*. He is engaged at the Foreign Office. — *donna ie ni ts'kaete iru ka?* In what house is he employed? *yume ni miru*. To see in (by the agent of) a dream. — *zokugo, kotowaza ni iu*. To say in (by) colloquial, in the proverb. — *hibachi ni hi wo okos'*. To kindle fire in the brazier. — *kama ni yu wo wakas'*. To boil water in the kettle.

2) The noun standing for the place is marked by *de* if that place is immaterial for the performance of the action, or, with other words, if the action might as well be done elsewhere. For instance:

shosai de kakimono wo suru. To write in one's study. — *mise de katta shina*. Goods bought in a shop. — *Hakodate de kiita hanashi*. A story I have heard at Hakodate. — *yūmeshi wa doko de taberu no ka?* Where do you take your supper?

This explains also the use of *de* in such expressions as: *soko de* "upon that"; *sono ato de* "after that," originally meaning "at that place," "at the track of this."

de denotes

b) The instrument, the material, the price. For instance:

katana de kiru. To cut with a sword. — *fude de kaku*. To write with a brush. — *kachiashi de yuku*. To go on foot. — *jōkisen de yuku*. To go with a steamer. — *ishi de dekita kabe*. A wall made of stone. — *ichi-yen de katta shina*. An article bought for one yen. — *Nihongo de iu*. To say in

Japanese. — *kono atsusa de hayaku hana ga sakimas' d'arō*. In this heat the flowers will soon unfold. — *chizu de miru*. To see from the map. — *o kage de*. Through divine influence.

Other expressions of the kind are: *fukigen na kao de* with an angry face; *rippuku no tei de* with angry looks; *kore de tak'san* this will do (with this it is much); *mits' de yoroshii* three will do (with three it is good); *jibun de* self; *f'tari de* (we, etc.) two; *mina de ikura* how many altogether? *maru de* entirely; *sora de iu* to recite from memory; *sore de wa* with this, then.

Additional Remark. — If the place is not looked at as the aim, but as a place within the limits of which the action is done; or if the place is opposed to some other place; or if the place is looked at as the agent, *ni* is replaced by *de*. On the other hand, *de* is replaced by *ni* if one intends to say that the action is done "at some place, too." For instance:

koko ni o suwari nasai! Sit down here! — *koko de o suwari nasai*. Sit down where you are! — *doko ni neyō ka?* Where am I to lay down to sleep? — *kono heya de nemash'ta*. I have slept in this room. — *Ueno ni sampo suru*. To take a walk to (as far as) Ueno. — *niwa de sampo suru*. To take a walk (to walk about) in the garden. — *genkan ni hito ga matte imas'*. Somebody is waiting in the porch (has gone there to wait). — *genkan de matte imas'*. He is waiting in the porch. — *tonari ni ie wo tateta*. One has built a house in the neighbourhood (on the neighbouring ground). — *tonari de ie wo tateta*. The neighbour (on the part of the neighbour one) has built a house. — *Nihon ni dekita uma wa chiisai*. The horses bred by Japan are small. — *Nihon de dekita uma*. The horses bred in Japan. — *Nihon no uchi de wa Yoroppa to chigatte ie no uchi ni sore sore kimatta heya ga nai n' des'*. In Japanese houses there are not, different from Europe, rooms in the houses determined for one or the other purpose. — *Tōkyō de wa Ueno Mukōjima nado ni sakura no hayashi ga arimas'*. In Tōkyō there are cherry-tree woods at Ueno, Mukōjima, and so on. *hi ni hos', saras'* to put in the sun to dry, to bleach. — *hi de hos', saras'* to dry, bleach in (by) the sun. — *te ni mots'* to take into one's hand. — *te de mots'* to hold by the hand. — *shimbun ni kaku* to write in the newspaper. — *shimbun de ronjiru, soshiru* to discuss, to slander in (by) the newspaper. — *mukō no fune no ue de taihen hito ga sawaide imas'*. On the ship opposite, people are making a great fuss. — *mukō no fune ni mo hito ga sawaide iru*. On the ship opposite, too, people are making fuss.

de serves to form the quasi-postposition *de motte* = *wo motte*.

On *de* before *aru* or *gozaru* see Less. 4,28, etc.; Less. 8,55, etc.; Less. 9,64.

202. *to*. *to* means "with," thus:

to yakusoku suru to make an agreement with one. — *to jōyaku suru* to make a contract with one. — *to kōtsu suru* to have intercourse with one. — *to kokoroyasui* to be intimate with one, etc.

With many verbs *to* is used concurrently with *ni*, but less frequently so in the colloquial than in the written language. Thus:

ni, to au to meet (with) one. — *ni, to chigau* to differ from. — *ni, to wakareru* to separate from. — *ni, to naru* to become (to be changed to). — *ni, to suru* to make (to change to). — *ni, to omou, zonjiru* to consider as. — *no yō ni, to mieru* to appear as. — *ni, to aratameru* to improve to, etc.

On *to* with adverbial expressions see Less. 34,191, 193; on the conjunction *to*, Less. 38,215.

Examples: *tabi wa yogorete oyayubi no tokoro ni ana ga aite tsume ga tabi no ana kara dete kita*. The stockings were dirty, at the place of the large toe there was a hole, and the toe came peeping out of the hole. — *haha wa kaigo no iro wo omote ni arawash'te wabi wo koimash'ta*. The mother showed the expression of repentance in her face, and asked for excuse. — *oni wa kikori no hitai ni aru kobu wo sh'chi ni totte dekakemash'ta*. The demons took the tumour which was on the woodcutter's forehead as a pledge, and went away. — *shuen ga yonaka sugi made tsuzukimash'te kyaku wa yoitaorete mina sono ba ni nemash'ta*. The feast lasted till midnight; the guests fell down drunk, and all went to sleep on the spot. — *subete shokuji ni mochiiru mono wa dai-dokoro ni shimatte okimas'*. All things used for meals are put away in the kitchen. — *boku no heya de cha ippai nonde sugu dekeyō*. Let us take a cup of tea in my room and then go at once. — *ichi ni kambyō, ni ni kusuri*. In the first place nursing, in the second place medicine. — *watashi no hon ni wa Nihon bungakushi ga arimasen'*. Among my books there is no history of Japanese literature. — *ano hito no kodomo ni wa bikko to mekkachi ga arimas'*. Among that man's children there are lame and one-eyed ones. — *koko de wa o hanashi mo dekimasen' kara, chotto ni-kai ye o agari*

nasai. As I cannot talk with you here, please go up to the second story. — *ano ie no mae ni kawa ga nagarete ite kono kawa ni hitots' no hashi ga kakete arimash'ta. soto kara uchi ye hairu (no) ni wa zehi kono hashi wo wataraneba narimasen' desh'ta.* A river is flowing before that house, and a bridge was built across that river. To enter the house, one must necessarily cross that bridge. — *ā iu warui hito to kōtsū sh'te wa naran'.* You must not have any intercourse with such a bad man. — *Nihon de wa Yoroppa to chigatte sake wa shokuji to isshe ni nomimasen'.* Different from the European custom, they do not drink sake at dinner.

Words.

<i>yo no naka ni</i> in the world	<i>kyūkin</i> wages
<i>shiawase</i> fate; — <i>ga warui</i> is	<i>kuyashigaru</i> to feel regret
unfortunate	<i>shikujiru</i> to lose one's position
<i>shindaikagiri</i> bankruptcy	<i>azukaru</i> to be entrusted with, to
<i>hima wo yuru</i> to dismiss	have in charge
<i>hima wo morau</i> to be dismissed	<i>itsu no ma ni</i> when
<i>memie</i> an audience, meeting	<i>sanza</i> often
<i>azukari</i> a deposit	<i>ikinari</i> suddenly
	<i>shijū</i> always.

36. Reading Lesson.

shi no ji-girai (continuation).

«Gons'ke! Gons'ke!» —

«mata yobikusaru. hahā! ima no wo kuyashigatte nani ka kataki wo toru hō wo kangaedash'ta to mieru. mate! mō ni-san-do yobasete kara ikō.» —

«Gons'ke! Gons'ke! inai no ka?» —

«mate yo! mō hitots' yobasete yare!»¹ —

«Gons'ke! kisama wa nani ka soko de guzuguzu itte iru yō de wa nai ka? hayaku konai ka?» —

sono toki Gons'ke wa shōji no kage no tokoro ye kite niwaka ni ōki na koe wo age: «he, nan' de gozaimas' ka?» —

«ā, odoraita. kisama wa itsu no ma ni soko ye kita no ka? sanza ore ni yobasete oite ikinari soba ye kite bakabakashii ōki na koe wo dasu yats' ga aru mono ka? mā kochi ye haire!» —

«sā, hairimash'ta. nan' no go yō des'?» —

«hoka no koto de mo nai ga, kisama ni iits'kete okanak'te wa naranai koto ga aru ga, jitsu wa kō da. ore wa ganrai engi no warui koto ga makoto ni kirai da ga, dōmo kangaete miru no ni, yo no naka ni shi no ji hodo engi no warui ji wa arumai to omou. dai ichi: shinu, shikujiru, shijū²

¹ Let him call once more! — ² *shijū* “always,” and *shi-jū* “forty”; *shijū shiawase ga warui*, “luck is always bad.”

shiwase ga warui, shindaikagiri wo suru nado to itte makoto ni iya na ji da kara, kore kara uchi de wa kessh'te shi no ji wo iumai to omou kara, kisama mo kore kara kessh'te itte wa narimasen' zo.» —

«nan' des' to!³ sore de wa kore kara shi no ji wo itte wa narimasen' ka? kore wa odoraita. sonna muzukashii koto wa dekimasen'.» —

«nāni! dekinai to?⁴ sonnara ore no ki ni iranai kara, sugu hima wo yaru kara, sō omoe!» —

«sore wa komatta nā. ima hima wo moratte wa makoto ni komaru. sō iu koto ga aru nara, naze memie⁵ no toki ni itte kudasaranakatta ka? ima to natte⁶ sonna koto wo ii nas'tte wa komarimas'.» —

«sore ga dekinakereba dete ike!⁷ shikashi kore made azukatta kyūkin wa yaranai⁸ kara, sō omoe!» —

«komatta ne. dekinakereba dete ike, kyūkin no azukari wa yaranai to wa muri na koto da ga, danna no iu koto da kara⁹ shikata ga nai. yarimashō.»¹⁰ —

«sore de wa ore no iu tōri kore kara shi no ji wo iwanai ka?» —

«hai, ki wo ts'kemashō.» —

³ what did you say it is? — ⁴ You cannot, you say? — ⁵ When I was first introduced to you. — ⁶ "after it has become now," = now. — ⁷ get you gone! — ⁸ the wages I have in charge I shall not give you. — ⁹ As my master says so. — ¹⁰ I shall do it.

36. Exercise.

For what purpose do you use that summer-house? We use it for tea-parties or private conversations. I intend to build a summer-house on this mountain. It is really convenient that one can use all the things on the spot. At what o'clock does the train start? Usually I have three meals in the day. According to the customs of a country there is also a difference as to the food. As I have said in your house, I wish to make some purchases in this neighbourhood. Won't you therefore come with me? He has left for Yokohama by the first train this morning. In a Japanese bath-room there is, different from those of Europe, a tub. In this tub they boil water. In the room they provide a water-jug and warm water for pouring over one. The floor is generally covered with boards. After one has got into the warm bath and warmed oneself, one washes one's body on this floor. I intend to build a bridge over this pond. Where do you take your supper? If you meet your uncle, remember me to him. Why have you put on this new suit? For going to play, an

old one is, on the contrary, good enough. To copy this letter takes at least half an hour. I offer (*ageru*) you this worthless thing as a keepsake. I am very intimate with that man.

Dialogue (continuation).

Hayashi. *ō, kore wa Itō kun. hisashiburi de nai ka? dō sh'te totsuzen kimi wa kita no da? uchi mo mina go buji da?*

Oh, there is Mr. Itō! Is it not long (since we saw each other)? How have you come so suddenly? Are all well at home?

Itō. *ya, arigatō. izure mo kawari wa nai. jitsu wa yakusho no hō ga ai-kawarazu isogashii mono da kara, itsu mo go busata bakari. shikashi o taku mo mina san buji de nani yori kekkō.*

Thanks. Nothing has changed. Really, there is always so much to do in the office that I have quite neglected you. But I am extremely glad that also in your house all are well.

Hayashi. *sā, ningen wa isogashii ni kagiru yo. waga hai mo mō sukkari yoi kara, mata Tōkyō ye dete kai no jimu ni benkyō shiyō to omou. koko ni ite wa nani mo suru shigoto ga nai mono da kara, mō aita¹ yo.*

Well, people are obliged to be busy. As I feel quite well again, I intend to go to Tōkyō again and occupy myself with the affairs of the Club. Having nothing to do while I am here, I am already tired of it.

Itō. *sukkari go zenkai de nani yori kekkō. shikashi Tōkyō ye oide ni nareba, mata urusai des' yo.*

I am very glad you are quite restored again. But if you go to Tōkyō, it will again be tiresome.

Hayashi. *kimi wa kyō betsu ni isogu wake de mo arumai, yukkuri sh'te yuki tamae! waga hai mo aite ga nak'te komatte iru tokoro da kara; nani mo nai ga, sakana wa shinsen da zo.*

You will not have any particular reasons to-day to hurry; so you ought to go in a leisurely way, because I have no companion here and am quite at a loss. We have nothing to offer you; still, the fish are fresh.

okusama. *watakushi mo ima Itō san ni yukkuri sh'te hitoban tomatte irassharu yō ni mōshiageteru tokoro des'. sōsh'te naze Itō san wa okusan ya o jō san wo o tsure nasaimasen' desh'ta ka?*

I have also said to Mr. Itō just now not to hurry, and to stay one night with us. And then, Mr. Itō, why have you not brought your wife and daughter with you?

¹ derived from *aku*.

Itō. uchi no tsugō de sō iu wake ni wa mairimasen'. kōmban ku-ji goro no densha de mukō ye yuku to sh'te sore made o jama itashimashō. It could not be done from domestic reasons. I intend to go by the electric tram at nine o'clock this evening. So long I shall inconvenience you.

(At dinner.)

Itō. o jō san, anata wa mainichi nani wo sh'te o asobinasaru no? Miss Hayashi, with what do you amuse yourself every day?

o jō san. nani to itte kimatta koto mo arimasen' ga, chikagoro wa o tomodachi mo dekite omoshirō nari-mash'ta. With nothing particular; but at present I have got a friend, and so it has become interesting.

Itō. shikashi anata wa shiokaze de sukkari o yake ni narimash'ta ne. But you are quite tanned from the sea-air.

o jō san. e, e, sukkari ryōshi no mus'me no yō ni narimash'ta yo, okashii deshō ne. Oh, I have become quite a fisher-girl. It is funny, is it not?

Thirty-seventh Lesson.

203. *kara*. *kara* denotes the local and temporal starting-point: "from," "out of," "since." Thus: *Tōkyō kara* from Tōkyō; *koko kara* from here; *sakunen kara* since the last year; *mukashi kara* from olden times; *sore kara* after that, from there, since then.

The meaning "since" is also expressed by *irai* and *konokata*.

On *kara* after the Subordinative form of verbs, see Less. 13,88.

In some cases the Japanese language states that an action is done "to begin from a certain point of time," whereas the English language states the time "when" it takes place. Thus: *keiko ga hachi-ji kara hajimarimas'*. The lesson begins at (Japanese: "from") eight o'clock; *hiru no san-ji goro kara geisha no dashi ga demas'* the decorated car of the *geisha* starts at ("from") three in the afternoon.

204. *yori* has the same meaning as *kara*, but is less frequently used in the colloquial. It is, however,

always used to express the Comparative (Less. 7, 48, etc.) and in the idiom *moto yori* meaning "by nature," "originally," "of course."

205. *made*. *made* denotes the local and temporal terminus: "as far as," "up to," "until," "till." As in English, it is doubtful in such cases whether the terminus is included or not. Thus: *koko made oide* come (as far as) here! *as'ko made ikō* I shall go as far as there; *atama kara tsumasaki made* from head to foot; *doyōbi made* till Saturday.

made means also "even," thus: *kodomo made ga kore wo shitte oru* even a child knows this.

made mo means "even (to)," "even till," thus: *itsu made mo* for ever (lit.: even till when); *doko made mo* ever so far.

The temporal terminus is, moreover, expressed by *made ni*; but there is a difference between *made* and *made ni* — namely:

made denotes the time up to which an action is continued ("till"), *made ni* the time when an action will be completed or finished ("by").

ni made = *made*, only locally: *as'ko ni made ikō* let us go as far as there.

206. *ye*. *ye* denotes the local term concurrently with *ni*; thus: *Tōkyō ye (ni) yuku* to go to Tōkyō; *tansu ye (ni) ireru* to put into the chest of drawers.

3) Quasi-Postpositions.

They are nouns and treated accordingly — that is, they take case- and other postpositions. According to what has been said in Less. 24, 144, most conjunctions used to link clauses together are nouns with attributive clauses preceding them. Those nouns which are, moreover, used as quasi-postpositions will be spoken of here with regard to both of their functions to avoid repetition.

207. *aida* (interval), "between" (local and temporal), "during," "within," thus: *Kyōto to Ōsaka no aida ni* between Kyōto and Ōsaka; *hiru no aida ni* during the day-time; *shokuji no aida ni* during the dinner, while eating.

The same meaning as *aida* has the Chinese word *kan*, which can be used after words borrowed from the Chinese, thus: *ten chi kan ni* = *ten to chi no aida ni* between the sky and the earth. Cf. *kan* with numerals, Less. 29, 170 and 171.

aida used as a conjunction means "while," "as long as," thus: *shokuji suru aida ni* while we are eating; *koko ni sunde oru aida ni* as long as I am living here.

208. *mae* (front) "before" (local and temporal), "ago," thus: *ie no mae ni* before the house; *go-gats' no sekku no mae ni* before the festival of the fifth month.

When *mae* is used with regard to time, *no* is often dropped before it, especially after Chinese words, thus: *hiru (no) mae ni* before noon; *yoake s'koshi mae ni* a little before daybreak; *go ishin mae ni* before the Restoration; *hyaku-nen mae ni* a hundred years ago.

The same meaning as *mae* has the Chinese word *zen*, which is often used after words borrowed from the Chinese, thus: *mon zen* before the gate; *go ishin zen* before the Restoration; *hyaku-nen zen* a hundred years ago.

mae used as a conjunction means "before," "as long as;" the verb preceding *mae* is often used in the negative; thus: *shuppats' suru mae ni* before I start; *tenki ni naranai mae ni* as long as the weather does not become fine.

209. *ato* (trace) "behind," "after" (said of time), thus: *gozen no ato de* after dinner; — "ago," "since," thus: *san-nen ato ni* three years ago. — With regard to space it is used in such expressions as: *no ato kara*, *ato ni tsuite yuku* to go behind one; *no ato kara sh'tagau* to follow.

ato used as a conjunction means "after," thus: *gozen wo tabeta ato de* after I had dined.

ushiro (the back part) "behind," thus: *ie no ushiro ni* behind the house.

210. *naka* (interior) "in," "inside" (local), thus:

sono naka ni in it; *irori no naka ye tsukkomu* to thrust into the fire-hole; *tsuchi no naka ye uzumeru* to bury in the earth; *hako no naka kara toridas'* to take out of the box.

The same meaning as *naka* has the Chinese *chū*, "in," "among," "during," which is mostly used after

words borrowed from the Chinese. *chū*, and especially the form *jū* (used also after Japanese words), means also "whole," "all"; thus: *shichū* in the town; *tochū de*, *dōchū* on the way; *murajū* the whole village; *kokuchū* in the country; *fuyuchū* during the winter; *nenjū* all the year round.

211. *uchi* (interior) "in," "inside," "within," "among," "during": *mikka uchi ni* within three days; *kotoshi no uchi ni* in the course of this year; *kono shina no uchi ni* among these articles.

The same meaning as *uchi* has the Chinese *nai*, which is often used after words borrowed from the Chinese; thus: *Tōkyō nai ni* inside of Tōkyō; *mon nai ni* inside the gate; *sono han-i nai ni* within that circuit.

uchi used as a conjunction means "while," "as long as," thus: *as'ko ni oru uchi ni* as long as I am here; *furana i uchi ni* as long as it does not rain.

212. *hoka* (outside) "besides," "except," thus: *kono hoka* besides this; *watakushi no hoka* besides myself; *kore wo nozoku no hoka* with exception of this.

soto (outside) "outside," thus: *ie no soto ni* outside the house; *kaki no soto* outside the fence.

The same meaning has the Chinese *gai*, thus: *Tōkyō gai ni* outside Tōkyō; *kankat's gai ni* outside the jurisdiction.

213. *ue* (the upper part) "on," "over," "besides," "with regard to," "after," thus: *yama no ue ni* on the (top of the) mountain; *ts'kue no ue ni* on the table; *kono ue mo nai* (Less. 7,48); *bun no ue ni* with regard to the style.

The same meaning has the Chinese *jō*, "with regard to," and *ijō*, "inclusive and above," thus: *rekishi jō* with regard to history; *senryaku jō ni* with regard to strategy; *hyaku-yen ijō* above three hundred *yen* (three hundred *yen* and above).

ue used as a conjunction means "after," thus: *iroiro mita ue de* after having seen several.

sh'ta (the under part) "below," "under" (local), thus: *noki no sh'ta* under the penthouse; *en no sh'ta* under the verandah.

The counterpart to *ijō* is *ika* "below" (as to the degree), thus: *hyaku-yen ika* below a hundred *yen*; *chūtō ika* below the middle class.

soba (side) "by the side of," "near," thus: *ts'kue no soba ni* near the table; *sono soba ni* by the side of it.

waki (side); *katawara* (side), "by the side of," thus: *kabe no waki ni* by the side of the wall; *sono katawara ni* at his side.

mukō (the opposite side) "on the opposite side," "on the other side," "beyond," thus: *kawa no mukō ni* beyond the river.

mawari, *meguri*, *gururi* (turn, rotation) "around," "round about," thus: *ie no mawari ni* around the house; *machi no meguri ni* round about the town; *yama no gururi ni* around the mountain.

214. *kawari* (change) "instead," thus: *sono kawari ni* instead of that; *sakujits' no kawari ni* instead of yesterday.

kawari used as a conjunction means "instead," thus: *gakkō ye yuku kawari ni* instead of going to school.

tame (sake) "for the sake of," "because of," thus: *kore ga* or *kono tame ni* for this sake; *kimi no tame ni* for the sake of the emperor; *ikusa no tame ni* on account of the war.

tame used as a conjunction means "in order to," thus: *kane wo mōkeru tame ni* in order to earn money.

yue (reason) "on account of" is equivalent with *kara*, but less often used in the colloquial, thus: *kono yue ni* on this account, therefore; *nan' no* or *nani yue ni* on what account, why.

yue used as a conjunction means "because," but is less often used in the colloquial than *kara*, thus: *ikana-katta yue ni* because he has not gone.

Examples: *watashi no ie no mae ni mo ushiro ni mo niwa ga arimas'*. There is a garden before my house as well as behind it. — *kisha ga deru made mukō ni aru chaya ye itte chotto yasumimashō*. Until the train starts, let us go to the tea-house on the opposite side and rest awhile. — *Nagoya no shiro no tenshu no ue ni f'tats' no kin no shachihoko ga arimas'*. On the tower of the castle of Nagoya there are two golden dolphins. — *kyō ichi-nichi asa kara ban made ame ga futte imash'ta*. To-day it has been raining the whole

day, from morning till night. — *hirushoku to banshoku no aida ni cha wo nomimas'*. Between dinner and supper one takes tea. — *banshoku no hoka sake wo nomimasen'*. Except at supper they do not drink sake. — *watashi no atsuramono wo konya made ni zehi koshiraete moraitai*. What I have ordered I wish to have made without fail by this evening. — *anata no o atsuramono wa asu made matte kudasai!* Wait till to-morrow for the things you ordered. — *kodomo ga byōki da kara, omae wa isha no tokoro ni made sugu itte moraō*. The child being ill, I wish you to go to the doctor immediately. — *mon zen no kozō wa narawanu kyō wo yomu*. The pupil before the gate reads the sacred books which he has not studied (he learns them by heart by dint of hearing them read so often).

Words.

<i>bats'</i> punishment; — <i>to sh'te</i> for punishment	<i>barasen</i> small coin
<i>mudabōkō</i> service without wages; — <i>wo suru</i> to serve without wages	<i>sashi</i> a cord for stringing cash
<i>tsumori</i> estimation; <i>sono</i> — <i>de</i> with this view, to that end	<i>zeni</i> small coin, cash
<i>hira</i> level; <i>te no</i> — the palm of the hand	<i>shibutoi</i> stubborn
<i>kubi</i> the head; — <i>wo hinekutte kangaeru</i> to rack one's brain	<i>nozomu</i> to desire, to wish
<i>isshō</i> the whole life	<i>kimaru</i> to be settled
<i>chie</i> intelligence	<i>uts'</i> to beat; <i>te wo</i> — to clap one's hands
<i>shibire</i> numbness, palsy; — <i>ga kireta</i> (my feet) have become numb	<i>nomikomu</i> to swallow
	<i>kumu</i> to draw (as water)
	<i>hinekuru</i> to twist in the fingers
	<i>shiboridas'</i> to squeeze out
	<i>kanjō suru</i> to count up
	<i>suwarits'keru</i> to be accustomed to squatting
	<i>hyotto</i> by chance.

37. Reading Lesson.

shi no ji-girai (continuation).

«yoshi. sonnara kore kara ichi-ji ittara, bats' to sh'te ichi-nen mudabōkō wo saseru kara, sono tsumori de yoku ki wo ts'kero!» —

«nan' des' to! ichi-ji iu to, ichi-nen mudabōkō ka? yō gas'. washi wa iimasen' ga, omae sama wa itte mo kama-wanai¹ no ka ne. washi ni bakari shi no ji wo iuna to itte mo, omae sama ga itte wa nani mo narimasumai.» —

«m', sō yo. ore mo kore kara iumai.» —

«sō nak'te wa naran' koto da. hyotto omae sama ga shi no ji wo ittara, dō shimas'? washi ni bakari bats' ga atte omae sama ni nani mo bats' ga nak'te wa futsugō d'arō. washi wa ichi-ji ieba, ichi-nen mudabōkō suru yakusoku da kara, omae sama mo mata nani ka sōō na bats' wo kake nasai!» —

¹ It does not matter if you say it, does it?

«yoroshii. ore ga moshi ichi-ji de mo kuchi kara dashi-tara, kisama no nozomu mono wo nan' de mo² yarō.» —

«sō koto ga kimareba, mō kore kara iimasumai.» —

«yoroshii.» —

«omae sama mō sugu ni iu de wa arimasen' ka³?» —

«mada kimenai kara, shikata ga nai.» —

«mata ii nasaru⁴.» —

«sā, sore de wa kore kara iwanai shōko ni te wo utō.⁵ sā, ore wa mō iwanai zo.» —

«mā machi nasai! washi . . . de wa nai⁶, ore wa te no hira ye shi no ji wo kaite kore wo nomikomu⁷. mō iwanai.» —

«kitto iuna!» —

«ore wa iwan' ga, ware⁸ iuna!» —

«sore de wa ima yō wa nai kara, achi ye ike!» —

Gons'ke wa tatte katte no hō ye ikimas'. ato ni mata danna no kangaeru ni: sate, Gons'ke ni shi no ji wo iwaseru kufū wa arumai ka? ii koto ga aru. kō itte yattara: «Gons'ke! mizu wo kunda ka?» to itte kiitara, kitto «kunde shimai-mash'ta» to iu d'arō.

«Gons'ke! kisama wa mō mizu wo kunda ka?» —

«ha, mizu wa mō tō ni kunde . . . owatta.» —

«sore nara yoro⁹ . . . de wa nai, ii.» — dōmo shibutoi yats' da. dō sh'tara iu d'arō? to hitorigoto wo ii nagara, shikiri ni kubi wo hinekutte kangaemash'ta ga, issō no chie wo shiboridash'te¹⁰ yōyō hitots' no kufū wo kangaedash'te: ā, kore ga ii. koko ye barasen wo shi-kan¹¹ shi-hyaku shi-jū-shi-mon oite «Gons'ke, kore wo kanjō shiro!» to ittara, kitto «hajime ni sashi¹² wo kudasai!» to iu d'arō. mata nagaku suwarash'te oku¹³ to, aits' wa suwarits'kenai kara, kitto «shibire ga kireta» to iu d'arō. sore kara mata kono zeni wo kanjō suru to, shi-kan shi-hyaku shi-jū-shi-mon aru kara, kore dake no uchi ni¹⁴ wa ichi-ji gurai wa iu d'arō.

² What you wish, whatever it may be, I shall give it to you. —

³ Have you not at once said it already? (— that is, the forbidden syllable, in saying *yoroshii*). — ⁴ Again you have said it (*shi* of *shikata*). — ⁵ The clapping of one's hands is the confirmation of an agreement. — ⁶ “*washi* . . . is not.” He remembers that he must not use the word *washi* on account of the final syllable *shi*. — ⁷ To write a word in the palm of one's hand and lick it off is a means of not forgetting that word. — ⁸ *ware* here means “you.” — ⁹ He is going to say *yoroshii*, but remembers that this will not do, and says *ii* instead. — ¹⁰ “He squeezed out all the intelligence of his whole life.” — ¹¹ 4 *kan* and 444 *mon*, altogether four times the syllable *shi*. — ¹² a cord used for stringing perforated cash. — ¹³ He hopes the servant will say *sashi* (ending in *shi*). — ¹⁴ Among those four (times *shi*) he will at least pronounce one *shi*.

37. Exercise.

Before you go to school, you must always prepare your lesson. Before the Asakusa-gate there are many stalls (*mise*) of playthings and eatables such as children like. In Japan it is forbidden to catch birds, beasts (birds and beasts *chōjū*), and fish (*gyorui*) in public parks. It is just three years to-day (*san-nen-sai*) since my father died. There are many kinds of animals in this world (*uchū*). Always in spring it is a pleasure in Tōkyō to go outside the precincts (*shubiki*) to see the flowers. As there has been extremely much to do (much to do *tabō*) lately, I have, besides going to the office, written many reports (*hōkoku*). In Tōkyō it is seldom that the thermometer rises (becomes) above 100 degrees of Fahrenheit in the sun (summer, *kaki*). Moreover, in winter, 14 to 15 degrees below the freezing-point (*hyōten*) is the coldest. There is a story relating that a man named Aoto Saemon, in order to pick up ten *mon* (of money, *zeni*) which he had dropped (*otos'*) into a river, hired workmen (*ninsoku*), had the river searched, and thus spent fifty *mon*.

Dialogue (continuation).

okusan. mae motte o shirase de mo aru to, sh'taku mo dekimasuru ga, Itō san, mattaku ariawasemono des' yo. shikashi go shu wa Kōbe kara toriyoseta no de tak'san arimas' kara, go enryo naku o agari kudasai!

Hayashi. hiru wa shikata ga nai ga, ban ni wa Itō kun no wazawaza no o tachiyori da. nani ka s'koshi shimpai wo shi nasai! shikashi Itō kun wa magai no yōshoku nado wa kirai da kara, junsui no Nipponryū ni suru ga yoroshii.

Itō. arigatō gozaimasuru. enryo naku chōdai itashimasuru. Odawara no sakana wa kakubets' des'.

Hayashi. tada shimbun de shiru bakari de hisashiku Tōkyō ye denai kara, yoku wa-karan' ga, sakkon no shibai wa dō ka ne?

At least if I had had previous notice, I could have made preparations; so it is only all what we have at hand. But the *sake* we have procured from Kōbe, and there is plenty of it. Help yourself, therefore, without ceremony.

As for dinner, it cannot be helped; as for supper, knowing that Mr. Itō will be here, take care that something is ready. But as Mr. Itō does not like that imitated European food, it will be better to keep to the pure Japanese style.

Thank you very much. I am enjoying my dinner very much. The fish are especially excellent at Odawara.

As I experience everything only through the newspaper, and have not gone to Tōkyō for a long time, I do not know things well. How is it with the theatre at present?

Itō. *watakushi mo isogashii no de sono hō no shōsoku wa amari tash'ka de arimasen' ga, konogoro no nichiyō ni Kabukiza wo mimash'ta. kanari no iri desh'ta.*

I am very busy, and my reports about it are not quite reliable; but the other day on a Sunday I have seen Kabukiza. It was pretty full.

okusama. *sore wa o urayamashii koto. watashidomo wa koko ye mairimash'te kara yose no hoka shibai to iu mono wa mita koto wa arimasen'. Danjurō no Sōshun wa ikaga desh'ta ka?*

There you are to be envied. Since we have come here, we have not seen a theatre except the Variété. How was Danjurō's Sōshun?

Itō. *shimbun no hyō de wa go shōchi no tōri, «Danjurō no toshi ga toshi da mono da kara, mono tarin' tokoro ga aru»¹ to iimas' ga, nakanaka yō gozaimash'ta.*

According to the criticisms of the newspapers, you know, Danjurō is, on account of his age, no longer doing so well as before; but he was very good.

okusama. *koko ye atsui o kanga mairimash'ta. hitots' o shaku wo itashimashō. Itō san, kekkō na o miyage wa arigatō gozaimas'. sasoku ni akemash'ta.*

Oh, here they have brought warm sake. I shall pour out a glass for you. I thank you for the nice present, Mr. Itō. I have opened it at once.

Itō. *o mezurashiku mo arimasen'. o jō san ni wa dōzo go han wo agete kudasai! kyō wa hisashiburi de hijō ni yukai ni chōdai itashimash'ta.*

It is nothing particular. Please let Miss Hayashi have something to eat. As it is so long since we have seen each other, I have enjoyed my dinner very much to-day.

Hayashi. *shoku go ni wa kyō wa tenki ga ii kara, ami de mo hikasete miyō.*

After dinner, the weather being so fine to-day, I'll try to have some fish caught with the net.

okusama. *sore ga yoroshiū gozaimas'. Katō² ni shitaku wo sasemashō.*

That is nice. I'll order Katō to prepare everything.

¹ "Danjurō's years being a consequence of his years (— that is, the weakness of his age being a consequence of his old age), there are some things he fails." — *toshi da mono* = *toshi no mono*.
— ² the name of the servant.

Thirty-eighth Lesson.

The Conjunction. Conjunctions may be divided into:

1) True conjunctions, 2) Quasi-conjunctions.

Those which unite clauses or sentences are mostly placed at the end of the clauses or sentences. The few exceptions will be especially remarked.

215. 1) **True Conjunctions.** *to*. *to* is used:

a) To join nouns, pronouns, and numerals together, if the enumeration is complete. It corresponds to “and” in English, but must be repeated after each noun. It may only be dropped after the last; if it is not dropped, it precedes the case-particle or postposition. Thus: *sake to miso to shōyu wo s'koshi kaitai* I wish to buy some sake, miso, and shōyu; *anata to watakushi to wa* you and I.

Verbs are in general not united by *to*, but by the Alternative form (Less. 17,109). In one case, however, *to* can be used instead of the Alternative form — namely, when the verbs are followed by the expression *yorī hoka wa shikata ga nai* (or *hoka wa arimasen'*, *hoka wa yō ga nai*), thus: *mus'me wa ayamaru to naku yorī hoka wa arimasen'* (= *ayandari naitari suru yorī*, etc.).

b) After the Present tense of verbs and adjectives (regardless of the time required by the context) with the force of a conditional: “if,” “when.” See Less. 5,41, and Less. 17,106.

c) As the conjunction of quotation, corresponding to the English “that,” before all verbs meaning “to say” or “to think.” It can never be dropped like its English equivalent; but the verb “to say” or “to think” is often omitted after *to*.

In the same sense it is used in such idioms as: *ikuts' to naku* who knows how many; *doko kara to mo naku* who knows from where, etc.

If *to* is followed, not by a verb, but by a noun expressive of the idea of “saying” or “thinking,” *to* is connected to that noun by the words *iu* or *no* placed after *to* (*to iu*, *to no*). Thus:

myōnichi kuru koto ga dekinai to iu tegami wo uketotta. I got a letter stating that he could not come to-morrow. — *hayaku shuppats' shiro to no meirei wo yarimash'ta.* He gave the order to start off quickly.

See also further on: *ka* and *yō*.

ni “adding to,” “and,” thus: *sake ni shōyu ni miso wo kaitai*.

On the adversative conjunction *ni* see Less. 17,105.

ya, dano, “and,” if the enumeration is, as it were, extemporised. Often the enumeration is, therefore, followed up by *nado, nazo*, “and so forth.” — See also further on: *ka* and *yara*.

mo, “although,” “even,” “too,” “and”; *mo* — *mo* means “both . . . and,” “as well as”; with a negative: “neither . . . nor;” see Less. 6,43., etc.; Less. 13,86, etc.; Less. 17,109. — The concessive Subordinative may also be replaced by *to mo* following the finite verb. — *to mo* following several nouns enumerated successively without a conjunction, has the meaning of *mo* — *mo*; thus: *asa hiru to mo* = *asa mo hiru mo*.

ga has adversative force, “whereas,” “but,” “yet.” The adversative force is often so much softened down that it cannot be felt by Europeans. Thus:

shina wa ii ga, nedan ga takai. The article is good, but the price is high. — *waki ni hito ga orimash'ta ga, kore wo kiite waratte dōmo gu na koto da to iimash'ta*. There was somebody by the side; (and) when he heard this, he laughed and said: “Truly, it is a foolish thing.”

A new sentence is often joined to a previous one by *des'* (or *da*) *ga*, “so it is, but.”

216. *ka*. *ka* is used:

a) To ask a question. If the sentence begins with an interrogative pronoun or adverb, *ka* may be dropped in direct questions. In questions, however, which are, logically, the subject or object of the following verb, *ka* cannot be omitted, though the sentence begins with an interrogative word. Thus:

dare des'? Who is it? — *kore wa ikura?* How much does that cost? — *dare des' ka shirimasen'*. I do not know who it is. — *dare des' ka shiremasen'*. It cannot be known who he is. — *ikura des' ka wasuremash'ta*. I have forgotten how much it costs.

If two or more questions are asked successively, each ends in *ka*. The questions may follow one another without any connecting word, or the second may begin with

mata wa, aruiwa, moshiku wa (or), *sore to mo* (or perhaps). Successive questions have also the following form: . . . *ka* . . . *ka mata wa*, etc.; before *mata wa*, *ka* may be replaced by *ya*. In indirect questions *ka* *ka, ka mata wa* *ka*, etc., means "if . . . or," "whether . . . or."

b) To express an uncertain statement, "or," or a shade of doubt, "may," "perhaps." Thus:

kore wa s'kunaku mo hyaku-yen ka hyaku-go-jū-yen no shina des'. This is an article which costs at least a hundred or one hundred and fifty *yen*. — *are wa mottomo ii n' deshō ka*. That may be the best, or: is perhaps the best.

Doubt is, moreover, expressed by *to ka*, thus:

kinō Takayama to ka iu hito ga kita. Yesterday there came a man called Takayama, I think. — *shuppats' sh'ta to ka kikimash'ta*. I have heard, if I am not mistaken, he has started off.

On *ka* used to form indefinite pronouns and adverbs, see Less. 22,136, etc.; on *ka ma shirenai*, Less. 30,182. See also further on: *yara*. A rhetoric question expressing annoyance or anger is formed by *ga aru mono ka*; thus: *sonna funinjō na koto ga aru mono ka!* is it possible that a person should be so unkind?

yara is used to express doubt or uncertainty, thus: *Itō to yara iu hito* a man called, if I am not mistaken, Itō. *sake wo nomu yara odoru yara* to drink *sake* or to dance, and so on. *doko ye itta yara* I wonder where he may have gone.

Note. — *yara* is used like *ka* to form indefinite pronouns and adverbs, thus: *dō yara* = *dō ka*; *nani yara* = *nani ka*; *dono . . . yara* = *dono . . . ka*; *itsu yara* = *itsu ka*, etc.

In the following formulas *ka* and *ya* express the meaning of "no sooner . . . than":

Affirmative Present tense of the verb + *ka* + negative Present (of the same verbal stem) + *ni*: *kuru ka konai ni* no sooner had he come than . . .

Affirmative Present tense of the verb + *ya ina ya*: *kuru ya ina ya* no sooner had he come than . . .

217. *keredomo* or *keredo*, "although," "however," "but."

shikashi, shikashi nagara (at the head of the sentence), "however," "but."

soko ye itte wa (at the head of the sentence), "on the contrary."

moshi, moshi mo (at the head of the sentence), "if," "peradventure," "supposing that." It is often used as an introductory word to conditional clauses, but may be dropped.

yoshiya, tatoe (tatoi) are used to begin concessive clauses: "even if." The concessive form of the verb may be replaced by the formula: *ni mo seyo (shiro)* following the Present tense: "Let . . . for all I care."

man-ichi (one out of ten thousand), (at the head of the sentence), "even though," "should . . . happen to," often preceded by *moshi*.

nara, naraba "if" (originally the hypothetical form of the verb *naru* of the written language, "to be," thus meaning "if is," and therefore used without a verb in expressions like: *o iriyō nara* if (it is) necessary; *sore nara* if it is so; then; *sayō nara* if it is so = good-bye). *nara, naraba* (with or without *moshi* at the head of the sentence) after the Present or Past tense periphrase the Conditional; see Less. 17,106.

nagara "during," "while," "though." It follows the stem of verbs (Cl. I, simple stem; Cl. II, *i*-stem), in some phrases also the noun. In the latter case it is always adversative. *nagara mo* "although." For instance: *ame ga furi nagara* during the rain; *zannen nagara* I regret, but; *shits'rei nagara* though it is impolite; *go kurō nagara* though it gives you trouble.

shi is used to separate or unite co-ordinate phrases, thus: *niwa ga chiisai shi, michi ga semai shi, hana ga ōi* the garden is small, the ways are narrow, but flowers are many.

kara after the finite verb: "because"; after the Subordinative form: "after," "since"; see Less. 13,88.

made, made ni "till," "as far as," "to." Or difference between the two expressions see Less. ?

2) Quasi-Conjunctions.

218. Besides those spoken of in Less are to be mentioned:

sh
th
h with

toki, *jibun*, *sets'*, *koro* (time), *tsuide* (occasion), "when," following an attributive clause, with or without *moshi* at the head of the sentence; see Less. 17,106.

tabi (time) "as often as," "whenever," thus: *Kyōto ye yuku tabi ni* as often as I come to Kyōto.

tokoro (place) is often used as an antecedent to an attributive clause, meaning "there," "where" = "just as." *tokoro* is followed by the case-particles and post-positions required by the verb; *tokoro ga* "still," "yet"; *tokoro ye* "just as" — e. g.: *shuppats' shiyō to omou tokoro ye o kyaku ga kimash'ta*. Just as I was going to start, a guest arrived. On *tokoro* used as a relative pronoun, see Less. 25,152.

tōri (way) "like," "as," thus: *itta tōri* as he said; *kiita tōri* as I have heard.

yō (way, kind) "that," "so that," "as if," "as," thus: *wasurenai yō ni ki wo ts'kemashō* I shall take care not to forget it. *omou yō ni dekimasen'*. I cannot do as I should.

yō is also used to connect a quotation with the verb expressing saying or thinking. *to* can be omitted after *yō ni*, which is always attached to the Present tense. This is the only case of indirect quotation in Japanese. *yō ni* is often used so to avoid two successive Imperatives — e. g.: *hayaku kuru yō ni itta*. He said he would soon come. — *gejo ni hayaku kuru yō ni to sō itte koi!* Tell the servant to come soon (instead of: *gejo ni hayaku koi to itte koi*).

yō ni is often used before *mieru* — e. g., *uchi ni oranai yō ni mieru* it looks as if he were not at home.

sōsh'te (*sosh'te*), *sh'te*, *de* (at the head of the sentence), "and," "then."

Final Remark. — As nouns can be joined together without conjunctions, and sentences by the Subordinative and Conditional forms, conjunctions are by far less frequently used in Japanese than in English.

219. The Interjection.

The following interjections are those which occur most frequently.

a, *ā*, *ā'tt* ah!

e, *ē* eh!

e and *i* often follow the interrogative *ka*: *ka i*, *ka e*.

ō oh!

oi, yai I say!

m' hm.

aita (ā itai) oh, how painful!

ara, ara mā oh, but!

mā indeed!

nē, na, no, nō; *nē* is often used at the end of a sentence in the sense of "you know," "is it?," "do you?," etc.

It is often used habitually between the parts of a sentence. Many people have the habit to begin a sentence by the words *sō des' ne*, or *ano ne*, "I say."

sō des' ne expresses also assent, "quite so," "indeed."

sa, sã at the head of a sentence: "well!" *sayō sa*, "all right."

yo is used emphatically after the final verb or adjective.

ya, yā "oh!"

zo, ze, used emphatically like *yo*.

oya oya! "oh, see!"

yare yare! "oh! oh!"

kke is a verbal suffix meaning "surely."

dōmo "indeed!" "really!"

naruhodo, sō des' ka, like *sō des' ne* are expressions of assent, "quite so," "so it is."

Examples: *kyō wa yakusoku wo shimash'ta kara, tatoe fūu ga aru ni mo seyo zehi ikaneba narimasen'*. As I have given my promise to-day, I must positively go, should it even be windy and rainy. — *teppōdama ga mato ni ataru ya ina ya sugu harets' shimash'ta*. No sooner did the ball hit the mark than it burst. — *o bāsan ga tsuzura wo akete miru to, bakemono ga ikuts' to naku sono naka kara arawaredash'ta*. When the old woman opened the basket and looked at it, Heaven knows how many ghosts came out of it. — *nagai aida tabi wo sh'ta yue ni, kao mo te ashi mo hi ni yakete tanin naraba michigaeru hodo ni natte imash'ta*. As he had been travelling for so long a time, both his face and feet were sunburnt, and he had become so changed that an outsider would not have recognised him. — *dorobō ga jōmae wo akete miru tokoro ye ie no teishu ga haitte kita*. Just when the thief had opened the lock, the master of the house came in. — *kesa s'koshi isoide yak'sho ye itta keredomo, yōyō tōchaku sh'ta tokoro de futo bentō wo wasurete ita koto wo omoidash'ta*. This morning I went to the office a little hurriedly; but just when I arrived there at last, I suddenly remembered that I had forgotten my lunch. — *nani ka kaō to omotte mise ye haitta tokoro ga, ki ni iru mono ga nakatta kara, tsui nani mo kawazu ni uchi ye kaetta*. Wishing to buy something, I

entered a shop; but as there was nothing that pleased me, I at last returned home without buying anything. — *rappa ga naru ka naranu ni heitai ga atsumarimash'ta*. No sooner did the trumpets sound than the soldiers assembled. — *neko ni koban. moshi ningen ga koban wo mita naraba, hoshigaru ga, soko ye itte wa neko wa hito no yō na yoku ga nai yue ni, mimuki mo shinai*. “A *koban* (a golden coin) to a cat.*” If a human being sees a *koban*, he desires to have it. A cat, on the contrary, not having the same greediness as man, would not even give it a look. — *sonna shits'rei na mono ga aru mono ka!* Is it possible there can be such a rude fellow? — *sonna ni ōki na koe wo dasu yats' ga aru mono ka!* Can there be a fellow who cries with such a loud voice? — *ano shosei wa gakumon ga yoshiya dekinai ni mo seyo* (or *dekinak'te mo*) *hinkō ga yok'te taininryoku ga tsuyoi kara, shōrai kitto jōtats' no mikomi ga arimas'*. Even supposing that this student will not be proficient in learning, as his behaviour is good and his perseverance strong, he has certainly a chance of getting on in future.

Words.

suwarikata way of squatting
anyo (in baby language) the
kets' the end [feet
gyōgi behaviour; — *yoku suwa-*
rits'keru to be accustomed to
 squatting according to the
 rules of good behaviour
gomi dust
hitai the forehead
zenikanjō calculation or counting
 of money

soroban the abacus
yarinikui difficult to do
hikkomas' to draw back
yoru to twist
musubu to bind, to make a knot
tōs' to pierce through
hirou to pick up
mits'keru to discover
takumu to devise
yoseru to count up
onore self

38. Reading Lesson.

shi no ji-girai (conclusion).

«Gons'ke!» —
 «hā, yonda ka ne!» —
 «soko ye suware!» —
 «sā, suwatta. koroseba korose!¹» —
 «nan' to iu suwarikata da! soko ni a² . . . anyo ga dete
 iru. hikkomasanai ka?» —
 «kō ka?» —
 «sō yo.» —

¹ “If you wish to kill me, kill!” = Fire away! — ² He is going to say *ashi*, but recollects that this will not do on account of the termination *shi*. He therefore uses the word *anyo* instead.

* A proverb meaning: To cast pearls before swine.

«nani wo suru no ka ne?³» —

«soko ni aru zenī no kanjō wo yare!» —

(«ahā, «yare!⁴» to iikusaru). yō gozaimas'. da ga, bara⁵ de wa kanjō ga yarinikui kara, dōzo, sa⁶ . . . de wa nai, nawa wo yotte kets' wo musunda mono wo kudasai!⁷» —

«m', kore ka?» —

«sore des'. sono mono wa nan' to iu ka? itte⁸ goran nasai!» —

«ore ni mo ienai.» —

«sō d'arō» —

to ii nagara, zenī wo mina sashi ye tōsh'te kanjō wo hajimeta tokoro ga, Gons'ke wa gyōgi yoku suwarits'keta koto ga nai kara, s'koshi tats' to⁹, shibire ga kirehajimete kuru-shikute tamaranai kara, gomi wo hirotte hitai ye ts'kete iru no wo danna wa mits'kete¹⁰

«Gons'ke! dō natta ka?» —

«hai, sono . . . nan' de gozaimas', sono yobire¹¹ ga kireta no des'.» —

«nan' da, yobire to wa?» —

«sore de wakaraneba, ichi-bire ni-bire sambire sono tsugi da¹².» —

«yoi, yoi. sassato zenikanjō wo yare!» —

«ikkan, ni-kan, sangan, . . . (kuchi no uchi de iu¹³), hyaku, ni-hyaku, sambyaku, . . . (kuchi no uchi de iu), jū, ni-jū, san-jū, . . . (kuchi no uchi de iu), ichi, ni, san, . . . (kuchi no uchi de iu). onore takunda na¹⁴.» —

«dō natta no da? kanjō ga dekitara, hayaku iwanai ka?» —

«o kinodoku sama da ga, chotto soroban wo oite kudasai!» —

«yoi, yoi, sa.» —

«mazu san-gan to oite kudasai!¹⁵» —

«yoi. sore kara . . .» —

«ikkan, tsugi ni sambyaku, tsugi ni hyaku, mata san-jū, tsugi ni jū, mata sammon, tsugi ni ichi-mon. kore dake yosete ikura ni natta ka?» —

“A tootsy is looking out.” — ³ What am I to do? — ⁴ Gons'ke thinks: “Aha! he says *yare!*” — that is, instead of *shiro!* — ⁵ *bara* short for *barasen*. — ⁶ He is going to say *sashi*. — ⁷ A periphrase of *sashi*: “A thing twisted into a rope, and with a knot at one end.” — ⁸ Try to tell me! — ⁹ After a short while. — ¹⁰ The master discovered that he picked up dust and put it to his forehead (as a charm against the numbness of the limbs). — ¹¹ He makes a new word by taking *yo* instead of *shi* (cf. Less. 27, 159). — ¹² If you don't understand it in this way, it is that which follows after *ichi*-, *ni*-, *san*- — that is, *shibire*. There are, of course, no such words as *ichi-bire*, etc. — ¹³ He “speaks in the mouth,” he mumbles the word *shi*. — ¹⁴ You have devised this, have you not? — ¹⁵ First put aside (on the abacus) 3,000.

«kono yarō! ore ni iiwaseyō to suru¹⁶. sã kore dake ni natta kara, itte mina!¹⁷» —

«ã, omae sama ni wa sore ga iwarenai ka? sore de wa ore ga iō. yokkan¹⁸ yo-hyaku yo-jū yo-mon; sore de warukereba, yappari sangan ikkan, sambyaku hyaku, san-jū jū, sammon ichi-mon. dō da? maitta ka?» —

«shibutoi yats' da!» —

«sã, ichi-ji itta kara¹⁹, zenì wa ore ga morau zo!» —

¹⁶ He thinks of making me say it. — ¹⁷ *mina* is the Imperative of *miru*. — ¹⁸ He always replaces *shi* by *yo*, and then by *san* + *ichi*. — ¹⁹ As you have said that one syllable — viz.: *shi* of *shibutoi*.

38. Exercise.

The places where most Europeans residing in Japan go to escape the heat of summer are probably Karuizawa and Nikkō. When I came near the river, a girl was washing clothes in the river. To leave things so is to no purpose, I think. I will go into the garden for a moment. If anybody comes, inform me at once. To-day I have taken medicine three times in the morning and in the afternoon. I get up every morning at six or at half past six. Go to the house of my younger brother and tell him to come here directly. As the weather was good, but there was much work to do, I doubted (thought) whether I should take a walk, or what I ought to do, and so at last I did not go. I do not know who has invented what one calls jinrikisha. Will you go to the opening of the river to-morrow, or will you go to some other place? In Japan there were not in olden times carriages or jinrikisha, or how they may be called, which exist to-day. The hunter had scarcely seen the bird when he shot at once. Go to the tailor and tell him to be sure to get my suit ready by to-morrow. Till my wife comes back, I must take care of the house. Being in a hurry, I must go out, even should it rain. This railway will probably be ready (*degiagaru*) by the middle of July.

Dialogue (conclusion).

Hayashi. dōgu wa shosaidomo
ga ato kara motte kuru
hazu da kara, wareware
wa saki ye ikimashō.

The servants are to bring the things after us; so we will go on in front.

Itō. tōchi de wa mada amihiki
wo mita koto wa arimasen'
ga, dono hen de yaru no
des'?

In this part I have not yet seen fishing with the net. Where do they do it?

Hayashi. ryōshidomo no shigoto no jama ni naran' tokoro nara, doko de mo sashits' kae nai no des'.

Itō. as'ko de ami no yōi wo sh'te iru yō da ga, are ga sore de nai des' ka?

Hayashi. ā, are da, are da. mō sukkari sh'taku sh'te waga haidomo wo matte iru no da. sore mi tamae! tenugui wo agete yonde iru.

Itō. mō gakkō ga hiketa no ka? kodomo ga hijō ni atsumatte kita yō des'.

Hayashi. kodomo no ōi no wa Odawara no meibuts' da. sā, hajimesaseyō. tenki ga yok'te mōshibun wa nai ga, emono wa dō da ka?

Itō. o jō san mo okusan mo as'ko ye mieta yō da. mainichi kō iu yō ni kaigan wo arukeba, karada no tame ni wa kekkō des'.

Hayashi. karada no tame ni yoi ga, mus'medomo no yoi tomodachi ga nai no de komarimas'.

Itō. daibu haitta yō des'. o jō san, chikaku itte mimashō.

mus'me. Itō san, watashi no te wo hiite kudasai! s'nappara wa hashiremasen' kara.

okusan. ki wo ts'kenai to, ki-mono ga yogoremas' yo. jō wa ryō no koto ni naru to, maru de muchū des'.

Hayashi. ii ambai ni daibu toreta yō da. sugu ni nibamme wo hikaseyō.

Itō. hijō ni haitta ja arimasen' ka? itsu mo kō des' ka?

Hayashi. kyō wa un ga yosasō des'. sassoku uchi ye yatte ryōri no sh'taku wo saseyō.

Provided it be at a place where we do not disturb the fishermen in their work, there is no hindrance anywhere.

There they seem to be preparing a net. Are they your people?

Yes, they are. They have prepared everything already and are expecting us. Look there! They hold up a kerchief and shout.

Is school over already? It seems many children have come gathering here.

The great number of children is what Odawara is famous for. Well, I shall have them begin. The weather is fine, there is no objection; but how will be the produce?

Miss and Mrs. Hayashi seem to have made their appearance. To walk in this way every day on the coast is excellent for the body.

For the body it is good; but I am sorry she has not got any friends here.

There seem to have gone plenty of fish into the net. Miss Hayashi, shall we go nearer and see?

Please lead me by the hand, Mr. Itō; on the sands I cannot walk.

If you don't take care, your dress will get dirty. If it has to do with fishing, the girl is quite absent-minded.

Happily there seem to have been plenty caught. I shall at once have them make a second haul.

Have there not been many caught? Is that always so?

To-day fortune seems to be on our side. I will have them brought home at once and prepared.

Itō. *tsuri ni mo tokidoki o de-
kake des' ka?*

Hayashi. *tenki no ii toki wa
tokidoki ikimas' ga, jibun
de wa yarimasen'.*

Itō. *tets'dō ga hirakete kara,
Odawara ni mo daibu ii
kata ga sumawareru yō
des' ne.*

Hayashi. *ii kata mo daibu mieru
ga, nanibun mada fuben
de komaru. betsu ni kimi
mo isoganu nara, ni-san-
nichi koko ni ite asonde
ite wa dō des'.*

Itō. *go kōi wa arigatai ga, sō
iu wake ni mo mairima-
sen'. osoku mo kombanjū
ni mukō ni tsukitai to
omoimas'.*

okusama. *sore de wa, Itō san,
muri ni hikitomemōsh'te
mo, kaette shits'rei des'
kara, mōshimasen' ga, o
kaeri ni wa zehi mata o
yori kudasai!*

Itō. *kashikomarimash'ta. shi-
kashi mae motte tegami
wo sashiagemas'. — kondo
mo daibu haitta yō des'.
o jō san wa anna ni chi-
kaku itte mitorete imas' yo.*

Hayashi. *kyō no ami wa jōdeki
d'atta. koto ni tai ga
daibu toreta yō da. sas-
soku arai ni shitai mono
da.*

okusama. *konna ni toremash'ta
kara, nan' de mo o konomi
shidai ni sakana wo sa-
shiagemashō.*

Hayashi. *waga haidomo wa ryō
wa kore dake ni sh'te s'ko-
shi machi wo mite kuru
kara, uchi de yōi wo sh'te
oku yō ni.*

Hayashi. *aruita no de o kuta-
bire de attarō.*

Do you also go angling some-
times?

When the weather is good, I do
go sometimes; but I myself
don't angle.

Since the opening of the rail-
way many nice gentlemen seem
to live in Odawara.

Fine people seem to be here,
but unfortunately everything
is still inconvenient. If you
are not in any particular
haste, what do you think of
staying here for a few days
to enjoy yourself?

Thanks for your kindness, but
I cannot. I should like to
arrive there at the latest in
the course of this evening.

Then, Mr. Itō, as it is impolite
to try to persuade one, I
won't say anything; but when
you come back, you must for
certain call again.

All right. But I shall write
you beforehand. — This time,
too, many seem to have been
caught. Miss Hayashi has
gone so near, and is absorbed
in looking.

The fishing to-day has been
successful. Especially many
salmon-trout seem to have
been caught. I shall make
arai of them at once.

As so many have been caught,
I will offer you fish in
whatever way you like to
eat them.

We will leave off fishing now
and look at the town a little.
By the time we are back,
have all got ready at home.

You have probably become tired
from walking.

Itō. ie, aruku koto wa nakanaka tassha des'. shikashi kon-na ni aruite wa anata koso go meiowaku de at-tarō.

Hayashi. dō sh'te aite ga nak'te komatte iru tokoro da kara, kyō wa hijō ni yukai desh'ta. mō yōi ga dekite iru d'arō. zashiki ye mairimashō.

okusama. anatagata wa doko wo o aruki nasatta no de gozaimas' ka? taihen nagakatta de wa arimassen' ka? tadaima o kan ga mairimas' kara, dōzo o chakuseki kudasai!

Itō. arigatō gozaimas'. iroiro go shimpai wo kakete osoreirimas'. toritate no sakana no ryōri wa mata hitoshio de arimashō.

okusama. sã, mairimash'ta. o chaku itashimashō.

Itō. kyō wa omowazu tak'san chōdai itashimash'ta. mō daibu jikoku mo utsurimash'ta kara, sorosoro o itoma itas' koto ni itashimashō.

Hayashi. shiite tome wa sen' ga, mō hito-kisha ato de mo ii de wa nai ka?

Itō. yado ye tsuku no wa hayai hō ga benri des' kara, kono kisha de mairimashō. shosei ni sh'taku wo iits'kete kudasai!

okusama. kuruma mo iits'kete okimash'ta.

Itō. iroiro go shimpai kakete arigatō gozaimas'. sore de wa mō o itoma wo itashimashō.

okusama. kaeri ni zehi o yori nasai!

Oh, no. I am pretty good at walking. But to walk as we did must have been troublesome for you.

As I always feel embarrassed at having no companion, it was unusually pleasant to-day. All will be already prepared. So we will go into the room.

Where did you walk about? Have you not come back rather late? Warm sake is coming in directly; so please take a seat!

Thanks. I am very sorry for giving you so much trouble. The dressing of the fish just caught will no doubt be excellent.

Here they are. Let us sit down.

To-day I have been enjoying my supper very much. As it is getting late, I must make up my mind to take leave.

I won't persuade you to stay; but will it not do to go by one train later?

The sooner I arrive at the hotel, the more convenient it is; so I will go by this train. Please tell the servant to get my things ready.

I have also ordered the carriage.

Thank you very much for the trouble you have taken on my account. Now I'll take my leave.

When you come back, don't fail to call again!

(On the way.)

Itō. *yoru ni natta kara, nimots' ni ki wo ts'kete! yado wa Fujiya da kara, rei no tōri ore wa hito-ashi saki ye yuku kara, nimots' wo totte kite kure.*

As it is night, take care of the luggage! Our hotel is Fujiya. As I am accustomed to do, I'll go on a little in front. Come after me with the luggage!

shosei. *shōchi itashimash'ta. station ye tabun yado no mukai ga kite iru de go-zaimashō.*

All right, sir. At the station there is no doubt somebody sent from the hotel.

Fujiya. *go kigen yoroshiū go-zaimas' ka? go anchaku de o medetō gozaimas'.*

I hope you are quite well. I congratulate you on having safely arrived.

Thirty-ninth Lesson.

Distinction of the Sexes.

a) Of human beings. In addition to the names of the degrees of relationship enumerated in Less. 3,21 which distinguish at the same time the sexes, a few more may be mentioned here:

jiji grandfather
hijiji great grandfather
oji uncle
ani elder brother
otōto younger brother
oi nephew
yōfu adoptive father
yōshi adoptive son

baba grandmother
hibaba great grandmother
oba aunt
ane elder sister
imōto younger sister
mei niece
yōbo adoptive mother
yōjo adoptive daughter.

Other expressions of this kind are used for both sexes: *itoko* cousin; *kyōdai* brothers and sisters; a brother, a sister; *mago* grandchild; *hima* or *hiko* great-grandchild. When it is necessary to mention the sex, this can be done by prefixing the words *otoko*, *onna* — e. g., *otoko itoko*, *onna itoko*, *otoko kyōdai*, *onna kyōdai*, etc.

The degrees of relationship resulting from marriage are rather complicated. By marriage either the wife enters the house of her husband, or the husband the family of his wife. In the latter case the husband becomes the adoptive son of his wife's family, and takes their family name.

The son-in-law marrying into his wife's family is called *muko*; he addresses his parents-in-law by *ototsan*, *okkasan*. In speaking of them to other persons he says: *sai*, (*kanai*, *tsuma*) *no chichi*, *haha* "my wife's father, mother." — The son-in-law who has taken his wife into his own house is called by his wife's parents *mus'me no muko*, or more exactly: *dai-ichi*, *dai-ni*, etc., *no mus'me no muko* the husband of my, or our, first, second, etc., daughter. In speaking of his parents-in-law he says: *sai no chichi*, *haha*. — The daughter-in-law who has married into the house of her parents-in-law is called *uchi no yome* "the daughter-in-law of the house." — "Your daughter-in-law" is: *go sōryō no okusama* "the wife of your eldest son," or, as the case may be, *go jinan*, *go sannan*, etc., *no okusama* "the wife of your second, third, etc., son," or (less often) *yome go san* "your daughter-in-law." The daughter-in-law addresses her parents-in-law by *ototsan*, *okkasan*; in speaking of them she says *o shūto san* "my father-in-law," *o shūtome san* or *o shūto go sama* "my mother-in-law."

"Brother-in-law" is: *sai no kyōdai* or *sai no ani*, *otōto* "the brother, or elder brother, younger brother of my wife," or *otto no kyōdai*, *ani*, *otōto* "the elder, younger brother of my husband," or *ane muko*, *imōto muko* "the husband of my elder, younger sister," respectively. — "Sister-in-law" is: *sai no ane san*, *imōto san* or *otto no ane san*, *imōto san* "the elder, younger sister of my wife," or "the elder, younger sister of my husband," or: *ani yome*, *otōto yome* "the wife of my elder, younger brother," respectively. — The sister-in-law of the wife, as long as she lives in the same house, is called *kojūto*.

"Step" is *mama*: *mamachichi*, *mamahaha*, *mamako*. "Step-brothers and sisters" of different fathers are called: *tane-chigai* or *tanegawari no kyōdai* (of different semen); of different mothers: *harachigai* or *haragawari no kyōdai* (of different wombs).

In addition to the polite expressions enumerated in Less. 3,21, the following may be mentioned:

o jiisan grandfather! your grandfather

o bāsan grandmother! your grandmother

ani san (*ni san*) elder brother! my elder brother; *o ani san*
or *go sonkei* your elder brother

o otōto san or *go shatei* your younger brother
ane san elder sister! my elder sister; *o ane san* your elder
 sister

o imōto san your younger sister
sōryō or *chōnan* my eldest son; *go sōryō* or *go chōnan* your
 eldest son

jinan my second son; *go jinan* your second son
sannan my third son; *go sannan* your third son
segare my son; *go shisoku* your son.

Other expressions showing the sex are: *ama* a nun, *uba* a wet-nurse, *samba* a midwife, *mori* a nursemaid, *o koshimoto* a chambermaid. Words like *isha* a physician, *yak'sha* an actor or actress, *seito* a pupil, and others indicating profession or trade, are applied to men as well as women. When it is necessary to emphasise the female sex, one says: *onna isha*, *onna yak'sha*, etc., as, in general, one thinks first of a man.

The sexes are, moreover, distinguished in the denominations of the members of the Imperial Family (*kōzoku*); *tennō* the Emperor, *kōgō* the Empress, *kōtaigō* the Empress Dowager, *kōtaishi* the Crown Prince, *kōtaishihi* the Crown Princess, *kōtaison* the eldest son of the Crown Prince, *kōtaisonhi* his wife. The other sons and grandsons of the Emperor up to the fourth degree are called *shinnō* Prince, their wives *shinnōhi*; to begin from the fifth degree they are called *ō*, their wives *ōhi*. — The female descendants of the Emperor up to the fourth degree are called *naishinnō* Princess; from the fifth degree *joō*. The Emperor, the Empress, and the Empress Dowager have the title *heika*, "Majesty;" all the other members of the Imperial House are called *denka*, "Highness." Princes are spoken of by their family name + *no miya sama*, or by their Christian name + *Shinnō denka* or *ō denka*, respectively, as, for instance: *Arisugawa no miya*, Prince *Arisugawa*, or *Takehito shinnō denka*. Their wives are called by the names of the Princes + *no miyasudokoro* (wife); for instance: *Arisugawa no miya no miyasudokoro*.

The titles of the nobility (*kazoku*) are: *kōshaku* (duke or prince), *kōshaku* (marquis), *hakushaku* (count), *shishaku* (viscount), *danshaku* (baron). They are given only to the heads of the families; their wives and children have

no claim to them. One says: *Konoe kō(shaku) no fujin* the wife of Duke Konoe, *Tsugaru haku(shaku) no fujin* the wife of Count Tsugaru, *Shibusawa dan(shaku) no o jō san*, the daughter of Baron Shibusawa. Noblemen are addressed by *anata*, just as the *shizoku* (as the members of the former military class, the *samurai*, are called now) and the *heimin* (the citizenship). "Your wife" is expressed by: *anata no go fujin* or *okusama*. The members of the old nobility, the *daimyō*, are addressed by *tono sama* or *go zen* (Highness), their wives by *okugata sama*.

With some words of Chinese origin the sexes are distinguished by *dan* or *nan* (a man), or *jō* or *nyo* (a woman), partly prefixed, partly suffixed to the Chinese word. Other suffixes are *nin* (a man) and *fu* (woman). For instance: *ō king*, *nyoō queen*; *genan manservant*, *gejo maidservant*; *jochū servant-maid*; *shokkō workman*, *jokō workwoman*; *gakkō school*, *jogakkō girls' school*; *kan-gonin*, *kambyōnin male sick-nurse*, *kangofu*, *kambyōfu female sick-nurse*.

One asks for the sex by the question: *otoko des' ka onna des' ka?*

Additional Remark. — Instead of addressing ladies in the way mentioned in Less. 3,21 (prefixing *o*, and suffixing *san*, to the Christian name) one may drop *o* and suffix *ko san*, thus: *Haru ko san* = *o Haru san*. In some expressions the prefix *o* is made politer still by placing *mi* (honourable) after it, thus: *o mi obi* a belt, *o mi ashi* the feet, *o mi ots'ke* soup; *o mi ōkiku o nari nasaimash'ta* you have become very tall.

b) As to the sex of animals, it is indicated, if it is absolutely necessary to distinguish it, by the words:

o, *on*, *osu*, male — *me*, *men*, *mesu* female.

o and *on* are mostly prefixed to the names of domestic animals and to the word *tori*, a bird, in doing which letter-changes take place in some cases. — *osu* and *mesu* either precede, as attributive Genitives, the names of animals, or the name of the animal is made an attributive Genitive and placed before them.

Examples: *ushi* an animal of the bovine race, *oushi* bull, *meushi* cow
uma horse, *omma* stallion, *memma* mare
inu dog, *oinu* he-dog, *meinu* she-dog
neko cat, *oneko* tom-cat, *meneko* she-cat
tori bird, *ondori* cock, *mendori* hen
shika deer, *ojika* stag, *mejika* hind
kuma bear, *osu no kuma* or *kuma no osu* male bear
mesu no kuma or *kuma no mesu* she-bear.

One asks for the sex by the question: *osu des' ka mesu des' ka?*

The Plural. It is only by exception that it is necessary to indicate the Plural of nouns. It is then done by adding certain suffixes to the nouns. These suffixes, arranged in the order of their gradually decreasing politeness, are as follows: *gata*, *tachi*, *shu*, *domo*, *ra*.

ra is used of persons as well as animals and things; the other four only of persons.

Examples: *fujingata* the ladies, *okusamagata* the wives, *daijingata* the ministers, *hitotachi* men, *shikantachi* the officers, *kyōdaishu* the brothers, *onnashu* the women, *kodomoshu* the children, *monodomo* the people, *kodomora* the children, *kakera* the fragments.

In a few cases the suffix of the Plural has become a part of the noun, and is no longer felt to be a Plural, so that a second suffix can be added — e. g., *kodomo*, properly the Plural of *ko*, means “a child” as well as “children”; the Plural is, in this case, more clearly expressed by *kodomoshu*, *kodomora*; *tomodachi* a friend, originally the Plural of *tomo*, becomes *tomodachigata* your friends, *tomodachidomo* my friends.

On the Plural of the pronoun see Less. 20,130.

Another way of expressing plurality is the doubling of the noun, in doing which the second member mostly gets the *nigori*, thus:

kuni a country or province, *kuniguni* various countries or provinces, *tokoro* a place, *tokorodokoro* at various places, here and there, *hō* side, *hōbō* at all sides, everywhere, *hito* a person, *hitobito* many or all persons, *hi* or *nichi* a day, *hibi* or *nichinichi* every day, daily, *tsuki* a month, *tsukizuki* every month, *toshi* or *nen* a year, *toshidoshi* or *nennen* every year, etc.

With Chinese words plurality is sometimes indicated by certain prefixes, thus: *ban* 10,000 = many, all; *bankoku* all countries; *sū* number = several, many; *sūnen* several or many years; *sū-ka-gets'* several months; *sūjitsu* several days; *sho* all; *shokun* (all the) gentlemen! *shodaimyō* all the feudal lords, etc.

It should not be forgotten that in most cases it is quite unnecessary to indicate the Plural.

Dialogue.

A.¹ *yā, shibaraku. itsu o tsuki ni narimash'ta ka?*

Oh, indeed, I have not seen you for a long time. When have you arrived here?

B. *tsui ima tsuita bakari des'.*

I have only just arrived.

A. *sore wa sore wa, sazo o ts'kare desh'tarō.*

Oh, but then you must be very tired.

B. *arigatō. nanibun Nippon kara Yoroppa no manna-ka ni tobikonda mon' des' kara, banji yōsu ga wakarimasen' de, nanibun yorosh'ku negaimas'.*

(Thanks.) Having jumped from Japan into the middle of Europe, and knowing nothing at all of the circumstances here, I beg your kind assistance.

A. *sore wa o tagai sama. tokoro de tochū wa ikaga desh'ta ka?*

(I beg the same of you.) But how was your voyage?

B. *kondo wa taihen shiawase de Nippon wo dete kara Port Said made shigoku buji desh'ta. chichūkai de s'koshi yararemasht'akeredomo, kakubets' na koto mo arimasen' desh'ta.*

This time I was very fortunate. Since I left Japan there was no accident till Port Said. In the Mediterranean we had a bad time of it; but even then nothing particular happened.

A. *sore wa mā kekkō desh'ta. shikashi ano chichūkai wa tachi no warui umi de, watakushidomo mo koko ye mairimas' toki yahari s'koshi yararemasht'ana-nibun nagai kōkai de, senchū wa daibu go taikuts' desh'tarō.*

That is indeed splendid. However, that Mediterranean is an ill-natured sea. When we came here, we were likewise roughly dealt with. After all, it is a long voyage, and you have probably felt bored on board ship.

¹ A. is a gentleman who has been living in Europe for some years; B. has just arrived from Japan.

B. arigatō. hoka ni tsure mo arimash'ta shi, mata Doits'sen de arimash'ta kara, Doits'go no keiko katagata Doits' no o jō san nan' ka to kon-i ni narimash'te betsu ni tai-kuts' mo kanjimasen' desh'ta.

A. sō desh'ta ka! sore wa mā kekkō desh'ta. watashi wa Frans'sen de mairimash'ta ga, go zonji no tōri Frans'go wa dekimasezu hoka ni Nipponjin no tsure mo nakatta mon' des' kara, rei no mazui Eigo de gaikokujin to hanash'te kimash'ta. zuibun taikuts' itashimash'ta. isshō fune ni wa noru mono de nai to omotta kurai desh'ta.

B. sore wa dōmo o sasshi mōshimas'. sono kawari kondo Nippon ye kaeri no sets' wa ibatta² mon' deshō.

A. sō umaku ikeba ii des' ga . . .

B. go ryōshin mo shigoku go sōken de, go shatei mo mata kōtōgakkō de yoku benkyō sh'te irasshaimas'. o miyagemono mo o tegami mo daibu azukatte mairimash'ta. izure ato de . . .

A. sore wa sazo go meiwaku desh'tarō. kochira ni mairimash'te kara, homesick³ to iu wake de mo arimasen' ga, shijū ryōshin no koto ga ki ni narimash'te ne . . . tegami wa tokidoki mairimas' keredomo, nanibun kuwashii yōsu ga wakarimasen' no de . . .

Oh, I had some companions, and as it was a German ship, I had some practice in German, and became familiar with German girls, and so on. So I did not feel particularly bored.

Indeed! then you were really fortunate. I came by a French ship; but as I don't understand French, you know, and having no companions, I could only make use of my broken English, which you know, in speaking to the foreigners. I have been pretty much bored. It was so bad that I thought, I shall not go all my life on board ship again.

Then I am sorry for your sake. To make up for it, it will be a splendid thing on your return home to Japan.

I wish it would be so nice, but . . .

Your parents are in good health, and your younger brother is very diligent in the upper-middle-school. Moreover, I have got a good many presents and letters entrusted to me for you. At any rate, I shall afterwards . . .

Oh, that must really have caused you much trouble. Since I have arrived here, I have not exactly been homesick, but I am always anxious about my parents. Though letters are coming from time to time, I don't know circumstances minutely.

² lit.: something to be proud of. — ³ There is no Japanese equivalent for homesick.

- B. *go ryōshin wa shigoku o tassha de, wakai ware-ware yori mo kaette genki ga ii yō des'. izure tegami ni mo kuwashiku kaite aru deshō ga, watashi kara mo mata kuwashiku mōshits'taete kure to no koto desh'ta.*
- A. *sō des' ka! sore wa arigatō. kore de yaya anshin shimash'ta.*
- B. *kore wa s'koshi nainai no hanashi des' ga, watashi no tachimas' jibun ni anata no okkasama ga waza-waza watashi no taku wo tazunete kudasaimash'te: «yome mo sude ni morau koto ni sh'te aru kara, seisei benkyō sh'te hayaku kaette ryōshin wo anshin sash'te kureru yō ni» to no koto desh'ta.*
- . A. *oya oya! kaka wo haya moraimash'tta'tte . . .*
- B. *Seiyō de wa jiyūkekkon de, otoko to onna to ga tagai ni ai-ai shi ai-ai serare tsui ni fūfuyaku-soku wo suru to no koto de, kore wa shizen no aijō ni au kekkō no fūshū da. shikashi mono wa ichi-ri ichi-gai de, jiyūkekkon mo kanarazu shimo ii koto nomi wa arumai. iwanya seido fūzoku wo koto ni suru Nippon ye kore wo mochikondara, shakai wa tachimachi kairan da.*

Your parents are perfectly well, even more active than we young people are. This, however, will be written in detail in your letters; but I, too, have been told to give you some detailed reports.

Have you? Thank you very much. Then I am somewhat at ease.

What I am going to tell you is somewhat of a secret. When I was about to start, your mother came on purpose to call on me, and said: "It has been decided already to take a wife for him. He shall therefore be as industrious as possible, come back soon, and set his parents at ease."

Oh, oh! They have already taken a wife for me, they say.

I have been told that in Europe they are free to choose their consorts. A young man and woman love each other and are loved by each other, and at last they agree to marry. That is a beautiful custom which corresponds with natural love. But in everything there is one advantage and one disadvantage, and the free choice of a consort, too, is certainly not exclusively good. If one should introduce it into Japan, where manners and customs have taken a special form, society would suddenly be thrown into confusion.

Fortieth Lesson.

Derivation of Nouns.

Nouns are derived:

a) From verbal stems (without change) — *e. g.*:

oboeru memory, feeling — from *oboeru* to remember
warau laughing, laughter — from *warau* to laugh
hanashi talk, story — from *hanas'* to tell
odoroki fright — from *odoroku* to be frightened
kurushimi grief — from *kurushimu* to grieve
tanoshimi joy — from *tanoshimu* to rejoice.

b) From verbal stems by means of the derivational affix *te* (hand).

They denote a person or the doer of an action — namely, one who does not perform the action professionally or habitually, but at the given time. Sometimes they are used in a figurative sense to denote the instrument. They correspond to English nouns in “er,” as, *e. g.*, a dancer, a buyer, etc., and may be derived from all verbs, though in practice this is not done. For instance:

norite a rider — from *noru* to mount, to ride
kaite a buyer — from *kau* to buy
urite a seller — from *uru* to sell
kakite a writer — from *kaku* to write
yomite a reader — from *yomu* to read
kikite a hearer — from *kiku* to hear
odorite a dancer — from *odoru* to dance
otte a pursuer — from *ou* to pursue
hikite a touter — from *hiku* to draw or to tout (customers for a hotel or brothel)
hikite the knob of a door — from *hiku* to draw.

c) From adjectival stems by means of the derivational affix *sa*.

They denote a certain amount or degree of the quality expressed by the adjective — *e. g.*:

atsusa heat, the degree of heat — from *atsui* hot
samusa cold, the degree of cold — from *samui* cold (said of the air)
tsumetasa cold, the degree of cold — from *tsumetai* cold (to the touch)

shirosa whiteness, the degree of whiteness — from *shiroi* white

ōkisa size, the degree of size — from *ōkii* large

kurushisa grief, the degree of grief — from *kurushii* to grieve

tanoshisa joy, the degree of joy — from *tanoshii* joyful.

d) From adjectival stems by means of the derivational affix *mi*.

Like the English termination “ishness,” they denote something resembling, or having the appearance of, the quality expressed by the adjective. Sometimes they denote also the object possessing the quality — *e. g.*:

akami reddishness, the red or lean part of flesh — from *akai* red

kuromi blackishness — from *kuroi* black

shiromi whitishness, the white of an egg — from *shiroi* white

kimi the yolk of an egg — from *kii* yellow

aomi bluishness or greenishness — from *aoi* blue or green.

e) From various stems by means of the derivational affixes *do*, *to*, *udo*, all meaning “man” — *e. g.*:

kariudo a huntsman — from *kari* hunting

akindo (*akiudo*) a merchant — from *akinau* to trade

nakōdo a go-between — from *naka* the middle

shirōto an amateur — from *shiroi* white

kurōto a connoisseur, an adept — from *kuroi* black

meshiudo a prisoner — from *mes*’ to bring

iriudo a man who becomes the husband of the mistress of a house and takes her family name (= *nyūfu*) — from *iru* to enter.

f) From nouns by means of the word *ya*, “house,” which is not used alone.

They denote the place where the action is performed, generally a shop, as well as the person who performs the action, the shopkeeper — *e. g.*:

honya a book-shop, a book-seller — from *hon* a book

panya a baker’s shop, a baker — from *pan* bread

sumiya a charcoal-shop, a charcoal-dealer — from *sumi* charcoal

setomonoya a porcelain-shop, a porcelain-dealer — from *setomono* porcelain

aomonoya a greengrocery, a greengrocer — from *aomono* greens.

g) By composition. As in English, the first part modifies the second. The number of these words is very large, and can be increased at will. Especially most words borrowed from Chinese are compounds. Compounds consist:

aa) Of two or more nouns — *e. g.*:

abura-gami oil-paper — from *abura* oil, *kami* paper
kami-kuzu waste paper — from *kami* paper, *kuzu* offal
tabi-zure travelling companion — from *tabi* journey, *tsure* companion

taka-sao a bamboo pole — from *take* bamboo, *sao* a pole
ho-bashira a mast (*lit.*, a sail-pillar) — from *ho* sail, *hashira* pillar

bun-gaku literature — from *bun* composition, *gaku* science.
bun-gaku-shi a doctor of literature — from *bun* composition, *gaku* science, *shi* a gentleman

dem-pō telegram — from *den* electricity, *hō* information
byō-in hospital — from *byō* illness, *in* establishment
riku-gun-shō the War Department — from *riku* land, *gun* army, *shō* Department

kai-gun-shō the Naval Department — from *kai* sea, *gun* army, *shō* Department.

bb) Of an adjectival stem and a noun — *e. g.*:

aka-gane copper — from *akai* red, *kane* metal
hoso-michi a footpath — from *hosoi* narrow, *michi* road
chika-me short-sightedness — from *chikai* near, *me* the eye
naga-uta a "long-poem" — from *nagai* long, *uta* a poem
me-kura blindness — from *me* the eye, *kurai* dark.

cc) Of a verbal stem and a noun — *e. g.*:

kaza-yoke a wind-screen — from *kaze* wind, *yokeru* to keep off

gomi-harai a dust-brush — from *gomi* dust, *harau* to sweep

fude-ire a brush-stand — from *fude* a brush, *ireru* to put into

tsuna-watari rope-dancing, a rope-dancer — from *tsuna* a rope, *wataru* to cross over

watashi-bune a ferry-boat — from *watas'* to carry over, *fune* a ship

deki-goto an event — from *dekiru* to come out, *koto* a thing (abstract)

deki-mono an ulcer, a sore — from *dekiru* to come out, *mono* a thing (concrete)

age-shio high tide — from *ageru* to raise, *shio* the brine

hiki-shio ebb tide — from *hiku* to draw (back), *shio* the brine.

dd) Of several verbal stems — *e. g.*:

hiki-dashi drawer — from *hiku* to draw, *das'* to make come out

de-iri going out and coming in, income and outgoings (expense) — from *deru* to go out, *iru* to go in

yorai a meeting — from *yoru* to come near, *au* to meet

deki-agari accomplishment — from *dekiru* to come out, *agaru* to proceed.

Additional Remark. — The prefixes *ō* “large,” “great,” (cf. *ōkii*) and *ko*, “small” (*ko* a child) serve to form Augmentatives and Diminutives — *e. g.*:

ō-ame a heavy rain

ō-bune a large ship (*fune* a ship)

ō-sakazuki a large sake-cup

ō-sumō a great wrestling

ko-gawa a rivulet (*kawa* a river)

ko-gatana a knife (*katana* a sword)

ko-gushi a small comb (*kushi* a comb)

ko-bune a boat (*fune* a ship)

ko-neko a little cat.

The word *ko* following the Genitive of names of animals means “the young,” and must not be confounded with *ko* used as a prefix — *e. g.*:

neko no ko the young of a cat, a kitten, *shishi no ko* a young lion.

There are compounds the parts of which are coordinated, and which may be termed quasi-compounds — *e. g.*:

umare-toshi-tsuki-hi the year, month, and day of one's birth
kami-hotoke ni inoru to pray to the Shintō- and Buddhist gods

kusa-ki, or the corresponding Chinese word *sō-moku*, grass and trees (= plants)

shōkō-kashi-sots' officers, non-commissioned officers, and soldiers

kin-gin gold and silver

Some of the quasi-compounds are composed of two words of contrary meanings — *e. g.*:

shi-mats' beginning and end = the whole of an affair

kami-shimo above and below = outer and lower garment; the whole body

jōge the high and the low, superiors and inferiors
kan-dan the cold and warmth (of temperature); *kan-dan-kei* a thermometer
en-kin far and near, distance
danjo men and women
himpu the poor and the rich
zōgen increase and diminution
yoshi-ashi good and bad = quality
dai-shō large and small.

Names of mountains end in *yama* or *san* (mountain); names of rivers, in *kawa* or *gawa* (river); of islands, in *shima* or *jima* (island); of villages, in *mura* (village); of streets, in *machi*, *chō*, or *dōri* (*tori*) (street); of bridges, in *hashi* or *bashi* (bridge).

Fujiyama or *Fujisan*; *Bandaisan*; *Azumayama*; — *Sumidagawa*, *Ōkawa*; — *Itsukushima*, *Kojima*; — *Matsumura*; — *Hisamatsuchō*; *Idamachi*; *Ginzadōri*; — *Nihonbashi*.

As a rule, Japanese words should be connected with Japanese, Chinese words with Chinese words; there are, however, many compounds consisting of heterogeneous elements — *e. g.*:

yatoi-nin a day-labourer, *homae-sen* a sailing-vessel, *mizusaki-annai* a pilot — the first element of which is Japanese, the second Chinese; *yubin-bako* a letter-box, *jitensha-nori* a cyclist, *teisha-ba* a railway-station — the first element of which is Chinese, the second Japanese.

Dialogue (conclusion).

A. *ikani mo go mottomo no yō da ga, boku wa Seiyō ni ite Seiyōkusaku natta to iwareru ka mo shiremasen' keredomo, boku wa Nippon no oshits'keshugi wa dai hantai da. mus'ko no iyagaru no ni kakawarazu ryōshin ga muri ni oshits'keru. ikani mo rambō na hanashi de, maru de shizen ni han sh'te iru. sore yue Nippon de wa rikon no kazu ga ōi; mata Nippon de wa rikon wo nan' to mo omowan'. makoto ni reikets' na zankoku na hanashi de, kek-*

However much you seem to be right — I am living in Europe, and may perhaps be said to smell of Europe — but I am quite contrary to the Japanese principle of constraint. Parents force their son unjustly, without minding if he dislikes her or not. At any rate, it is compulsion, quite contrary to nature. It is for this reason that the number of divorces is so large in Japan. Besides, divorce is considered to be of no consequence in Japan. It is really a cold-blooded, cruel thing. Marriage is mankind's great-

*kon wa ningen no saidai
no yukai de mata kōfuku
no minamoto de aru. rikon
wa kore to hantai de
ningen no saidai no higeki
de fukō no zetchō de aru.*

*B. sore ga, kimi wa kimi no
go ryōshin ga kimi no
tame ni yome wo moratta
no wo iya da to iu no ka?*

*A. anagachi sō iu wake de mo
nai ga, saiwai ni sh'te
sono yome ga ki ni ireba
yoi ga, ki ni iranakereba,
rien suru no hoka wa nai.
sō suru to, otoko taru¹
boku wa sate oki, sono
onna wa issō fukō no
fuchi ni shizumanakereba
naran'. sore yue yaku-
soku suru mae ni ichi-ō
boku ni sōdan sh'te kureru
ga junjo de attarō to omou.*

*B. nāni! sore wa boku ga ukeau.
sore wa kimi no saikun to
iu no wa kiryō wa yoshi,
gakumon mo ari, mata
rippa na seishits' de, ka-
zokujogakkō de makoto ni
hyōban no fujin d'atta.
mā, kono shashin wo mi ta-
mae! (to, shashin wo das').*

*A. naruhodo, kore nara, kiryō
wa mōshibun nai. sore
ni kanjin no me mo ii yō
da. shikashi shashin de
wa wakaran' kara ne.*

*B. iya mō kimi! shashin wa
shibuts' da. jitsubuts' wa
kore yori hyaku-bai jōtō
de, maru de tenjo no yō
da. kimi wa makoto ni
em, ukumono de, tenka no
hito mina urayaman' mo-
no wa nashi da.*

est joy and the source of happiness. Divorce, on the contrary, is mankind's greatest tragedy and the highest point of misfortune.

Then you say you are indignant at your parents having taken a wife for you?

Quite so far I don't mean, though. If happily that wife should please me, it will be all right. But if she should not please me, there would be no other means but to divorce her. In that case, I myself, being a man, shall bear it; but that woman will be plunged into the abyss of misfortune for her lifetime. The correct procedure would therefore have been to consult with me before making the agreement.

Oh, this I assure you, she who is to be your wife is a fine-looking lady; moreover, she is well educated, her character is good, in the Nobles' Female School she was really a highly esteemed lady. Only look at this photograph! (He takes a photograph out.)

Oh, indeed! If this is the one, there is no objection to her appearance. Moreover, what is most important, the eyes, too, seem to be beautiful. But from a photograph one cannot judge.

Oh, dear, no! A photograph is a dead thing. The original is a hundred times better. She is quite an angel. You are really a lucky fellow. There is nobody in the world who will not envy you.

¹ *taru*, a word belonging to the written language, = *to aru*, "who is"; I myself, being a man . . .

A. *sanzan o home ni azukatte arigatō. izure kore wa Nippon ni kaette kara, ato no koto ni shiyō. tokoro de Nippon de wa nan' ka chikagoro kawatta koto ga aru ka ne.*

Thanks for your flattering words. I shall leave that, however, until I have returned to Japan. Has no change taken place in Japan lately?

B. *aru to mo, aru to mo. Nippon wa itsu mo nisshin geppo de, sei-ji jō shakai jō shūkyō jō sore wa kimi no ita jibun to wa undei no sa² da. kore wa mā ato de yukkuri hanashi wo suru koto ni sh'te kore kara s'koshi miyako wo kembuts' shitai no da ga, dōka annai sh'te mo-raemai ka?*

Certainly there has. Japan is always making progress from day to day and from month to month. In political, social, and religious views it is as different from the time you were there as a cloud is different from mud. This we will leave to a later time, till we can speak about it more leisurely. At present I should like to see the capital a little. May I ask you to be my guide?

A. *sore wa o yasui go yō da ga, shikashi kimi mo san-nen-kan koko ni taizai suru no nara, bets'dan isogu ni wa oyobumai. jitsu wa kore kara gogaku no sensei no tokoro wo tazunete miyō to omou n' da ga, kimi mo issho ni itte wa dō da?*

That is an easy service you ask. But as you will stay here for three years, it is not necessary to hurry so. Indeed, I am going now to call on my teacher of languages. What do you think of going with me?

B. *sore wa makoto ni meian de, jitsu wa boku mo kyōshi wo sagasanak'cha naran' no da kara, sassoku o tomo itashitai.*

That is a good idea, indeed. As I must look for a teacher myself, I shall accompany you at once.

² *un*, a cloud, *dei*, mud. A great difference.

Forty-first Lesson.

Derivation of Adjectives.

Adjectives are derived:

1. From nouns and verbs — *viz.*:

a) By adding the termination *rashii*, having the meaning of the English terminations "ish," "ly," or of such words as "appearing," "seeming," to nouns and verbs. For instance:

otoko-rashii manly
onna-rashii womanly, womanish
kodomo-rashii childlike, childish
baka-rashii foolish
haru-rashii springlike
omae-rashii like you
sō-rashii appearing to be so
tsuzuku-rashii seeming to continue
konai-rashii seeming not to come.

b) By adding the termination *beki* to verbs; see Less. 6,47.

c) By adding the termination *tai* to verbs; see Less. 17,110.

2. By composition. Compounds consist:

a) Of the stem of an adjective and another adjective. For instance:

hoso-nagai slender (*hosoi* thin, *nagai* long)
usu-akai light red (*usui* thin, *akai* red)
usu-guroi blackish (*kuroi* black)
naga-marui oval (*nagai* long, *marui* round).

b) Of a noun and an adjective. For instance:

kokoro-yasui intimate (*kokoro* heart, *yasui* easy)
kokoro-yoi feeling comfortable (*yoi* good)
shio-karai salty (*shio* salt, *karai* sharp)
shinjin-bukai believing (*shinjin* belief, *fukai* deep)
yoku-bukai greedy (*yoku* greediness, *fukai* deep)
na-dakai famous (*na* name, *takai* high).

c) Of a verbal stem and an adjective, especially one of the adjectives *yasui* easy, *nikui* odious, *gurushii* (*kurushii*) painful. Thus:

wakari-yasui easy to understand
wakari-nikui hard to understand
ii-yasui easy to say
ii-nikui difficult to say
aruki-yasui easily passable
aruki-nikui difficult to pass
mi-gurushii ugly to look at
kiki-gurushii ugly to hear.

On the derivation of quasi-adjectives from the stems of adjectives and verbs by the termination *sō*, see Less. 8,58, etc.

Dialogue.

- Haga.* *kinō no ame de daibu Ueno no hana no hiraita yō des' ga, gogo go issō ni ikimashō ka?* By the rain we had yesterday the cherry blossoms at Ueno seem to have opened very much. Shall we not go there together this afternoon?
- Isoda.* *chōdo kyō no gogo wa hima des' kara, o tomo itashimashō.* As it just happens that I am at leisure this afternoon, I shall accompany you.
- Haga.* *sore de wa hiru goro watashi no hō kara o sasoī mōshimas' kara, okusan mo dōzo go issō ni o negai mōshimas'.* Then I shall come to call for you at noon. I beg you to take also your wife with you.
- Isoda.* *arigatō. tōrimichi des' kara, watashi no hō kara o tazune mōs' koto ni itashimashō.* Thanks. As it is on the way, I would rather call for you.
- Haga.* *sore de wa amari oso-reirimas' kara, watashi no hō kara mairimashō.* I am afraid that would give you too much trouble. I shall therefore come to you.
- Isoda.* *sore de wa sō iu koto ni¹ o negai mōshimashō ka?* Then I beg you kindly to do so.
- Haga.* *yoroshiū gozaimas'.* All right.
- Isoda.* *sore nara gogo mata o me ni kakaru koto ni itashimashō. sayō nara.* Then I shall have the pleasure of seeing you again this afternoon. Good-bye.

(In the afternoon.)

- Haga.* *mō dekakete mairimash'ta. tochū wa hanami no ren-jū yama² no yō des'. sugu o tomo itashimashō³.* Here I am already. On the way there are numerous parties going to see the blossoms. Let us go at once.
- Isoda.* *hanahada osoreirimas' ga, gusai ga mō sugu sh'taku ga dekimas' kara, shibaraku o machi wo negaimas'. mā go ippuku!* I am very sorry; my wife will soon have finished her preparations. I beg you to wait a moment. Smoke a pipe, please!
- Haga.* *dōzo, go yukkuri.* Please don't hurry!
- Isoda.* *no okusan. Haga san, konnichi wa, go kigen yoroshiū. taihen o machi mōshimash'te o kinodoku sama. kyō wa hanami ni* Good day, Mr. Haga. I hope you are quite well. I am very sorry I have kept you waiting. I had been told you would allow me to go with

¹ *sō iu koto wo suru yō ni.* — ² Crowds of people are often compared with mountains. — ³ I shall accompany you = let us go.

*o tomo sash'te⁴ kudasai-
mas' sō de, ima made
issō-kemmei ni o mekashi
shimash'ta no de, tsui
nagaku o matashi mōshi-
mash'ta. tokoro de oku-
sama wa dō nasaimash'ta?*

*Haga. arigatō. kanai wa kyō
wa hoka ni yō ga arimas'
no de o tomo suru koto
ga dekimasen' de zannen
des'.*

*Isoda no okusan. sore wa sore
wa, makoto ni o ainiku
desh'ta ne.*

*Haga. mata sono uchi ni o
tomo sashimashō. «kyō
wo kagiri no hana»⁵ de
mo arimasumai kara.*

*Isoda. Haga san, de mo «yo
no naka wa mikka minu
ma no sakura kana»⁶ de,
nochi ame de mo furu
to, sugu hazakura ni na-
rimas' kara, okusan go
yō no sumimas' made koko
de mats' koto ni itashi-
mashō ka?*

*Haga. sekkaku no go shinsets'
des' ga, mattaku kyō wa
sashits'kaeru no des'. tenki
mo mata tsuzukurashii
des' kara, kono tsugi ni o
negai mōshimashō.*

*Isoda no okusan. sore wa ma-
koto ni zannen des' ga,
otoko f'tari ni onna hitori
wa, nan' da ka, tsugō ga
waruk'te ne.*

*Haga. dōmo kyō dake wa o
yurushi kudasai! kore
kara sugu o tomo itashi-
mashō.*

you to see the blossoms, and
I have been making myself
fine till now with all my
might. That is why I have
kept you waiting so long.
However, how is your wife?

Thanks. My wife has something
to do elsewhere to-day, and
regrets very much not to be
able to accompany you.

Oh, indeed! That is very much
to be regretted.

I shall arrange for her to go
with you one of these days.
I hope it will not be the case
that "the blossoms are limited
to to-day."

Still, Mr. Haga, "It is the course
of the world that one does
not see cherry blossoms for
three days running." If it
rains after to-day, they will
at once become cherry trees
with leaves. Won't we, there-
fore, decide to wait here till
your wife has finished her
business?

You are too kind, indeed; but
to-day she is entirely prevent-
ed. The weather, moreover,
looks as if it were going to
last. I shall therefore beg
you to go with her next
time.

It is really a pity. One lady
with two gentlemen; indeed,
it is inconvenient.

I beg you to excuse for to-day.
But now let us go at once.

⁴ *sash'te* = *sasete*. — ⁵ A quotation from a poem; *wo*, em-
phatic particle. — ⁶ This poem is a *hokku*, consisting of 17 syl-
lables (5—7—5), while the *uta* has 31. *kana*, emphatic particle.

Isoda. *kuruma no sh'taku wa ii ka?* Is the carriage ready?

okusan. *hai, mina dekite orimas'.* Yes, all is ready.

Isoda. *sore de wa o tomo itashimashō.* Then let us start.

(On the way.)

okusan. *taihen na hitode des' ne.* There are lots of people going out.

Haga. «*Shikishima no Yamatogokoro wo hito towaba asahi ni niou yamazakurabana*»⁷ *de, Nihon no kokoro wa mina sakura des' yo.* "If you ask a person about the Japanese mind: like the blossoms of the mountain cherry tree exhaling their perfume in the morning sun." The feeling of all Japanese is strong for cherry blossoms.

Isoda. *mā, kono toki ni hana wo tazunenai hito wa aikokushin ga nai to itte ii kurai deshō ne.* It goes so far that one may even say: "He who does not go to see the cherry blossoms in this time has no patriotic feeling."

okusan. *as'ko ni mō hana ga miemas' yo. ā kirei dā⁸ koto! are goran nasai!* There the blossoms are already visible. Oh, how beautiful! Look there!

Haga. *honto ni omotta yori yoku hiraite iru yō des' ne.* Indeed, they seem to have unfolded more than I should have thought.

Isoda. *itsu mo to chigatte kotoshi wa s'koshi hayai yō des'.* It seems they are blossoming earlier this year than usual.

okusan. *iyoiyo mairimash'ta. koko de orimashō ka?* We have arrived at last. Shall we get out here?

Haga. *kore kara yukkuri aruite kembuts' shimashō.* From here we shall walk leisurely and look about.

⁷ Cf. p. 145, Note 14. — ⁸ *da* = *na*.

Forty-second Lesson.

Compound Verbs.

Compound verbs consist:

a) Of a noun and a verb. For instance:

ki-zukeru to pay attention to (*ki* mind, *tsukeru* to attach)

ki-zuku to recollect (*tsuku* to stick to)

kata-zukeru to put away (*kata* side)

kokoro-zas' to aim at, to intend (*kokoro* heart, *sas'* to point)

yubi-sas' to point out (*yubi* finger)

kuchi-gomoru to stammer (*kuchi* mouth, *komoru* to be shut up)

tsuma-zuku to stumble (*tsume* the toes, *tsuku* to push).

Cf. also the numerous expressions consisting of a noun and the verb *suru*, Less. 18,114.

b) Of the stem of an adjective and a verb. For instance:

ao-zameru to turn pale (*aoi* livid, *sameru* to fade [as colour])

chika-zuku to draw near (*chikai* near, *tsuku* to arrive at)

chika-yoru to approach (*yoru* to draw near)

tō-sakeru to keep away from (*tōi* far, *sakeru* to shun).

To this class belong the compounds consisting of the stem of an adjective and the verb *sugiru* (to exceed), expressing that the degree of the quality is excessive. For instance:

atsu-sugiru to be too hot (*atsui* hot)

yo-sugiru to be too good (*yoi* good)

waru-sugiru to be too bad (*warui* bad)

taka-sugiru to be too high or dear (*takai* high).

c) Of the stem of a verb and another verb.

The verbs of this group are extremely numerous and can be formed at will. They are conjugated according to the second component; the first member modifies the action of the second in the sense of an adverb. For instance:

koros' to kill: *uchi-koros'* to kill by beating or shooting

sashi-koros' to kill by stabbing

kiri-koros' to kill by cutting

hiki-koros' to kill by driving over

shime-koros' to strangle.

There are a number of verbs which are frequently used either as the first or second member of compound verbs.

1. Verbs frequently used as the first member of compounds:

au to meet, *mes'* to order, *os'* to push, *sas'* to thrust, to direct, *toru* to take, *uts'* to beat.

mes' is used as a prefix of politeness (2nd or 3rd person) in the sense of "to be pleased to do"; the other verbs enumerated here mostly serve to emphasise the

second member of the compound without changing its meaning. For instance:

- mes'*: *meshi-agaru* to eat
meshi-toru to arrest
meshi-ts'kau to employ (as a servant)
meshi-tsureru to take with one (as servants).
- au*: *ai-arason* to quarrel with one another, *ai-au* to meet each other, *ai-ai suru* to love each other
ai-soeru to add
ai-sumu to be settled or finished
ai-kawarazu without change.
- os'*: *oshi-iru* to enter by force, *oshi-kakeru* to rush into,
oshi-ateru to press upon
oshi-itadaku to receive respectfully
oshi-kaes' to reply.
- sas'*: *sashi-tōs'* to thrust through, *sashi-komu* to thrust into
sashi-ageru to offer
sashi-das' to offer
sashi-ts'kawas' to send
sashi-mukau to sit opposite.
- toru*: *tori-das'* to take out, *tori-kaes'* to take back
tori-ats'kau to treat
tori-kakomu to shut up
tori-shiraberu to explore.
- uts'*: *uchi-kowas'* to beat to pieces, *uchi-komu* to shoot into
uchi-sugiru to pass (as time)
uchi-wasureru to forget
uchi-yoru to assemble (intrans.).

2. Verbs frequently used as the second member of compounds:

- ageru* to raise: *mochi-ageru* to lift up
hiki-ageru to draw up
tori-ageru to confiscate
mōshi-ageru to say (1st person).
- agaru* to rise: *tobi-agaru* to fly or jump up
tachi-agaru to stand up
oki-agaru to rise up
deki-agaru to get ready
moe-agaru to burn up in a flame.
- au* to meet: *daki-au* to embrace each other
shiri-au to know each other
tsuki-au to push each other, to have intercourse with each other.

- das'* to take out: *yobi-das'* to call out
kake-das' to run out
oi-das' to turn out
tori-das' to take out
- (*komu* into): *tobi-komu* to spring into
ochi-komu to fall into
nage-komu to throw into.
- kakaru* } to begin: *kiri-kakaru* to raise one's arm for
kakeru } striking
shini-kakaru to be near one's end
yomi-kakaru to begin to read
ii-kakeru to be about to speak
toi-kakeru to be about to ask
seme-kakeru to begin to attack.
- sokonau* to mistake: *mi-sokonau* to mistake in seeing
kiki-sokonau to mistake in hearing
yari-sokonau (to mistake in doing) to
 make a mistake
deki-sokonau to fail

In the dialect of Tōkyō various letter-changes take place in compound verbs, as for instance:

- buttaoreru* (*buchi-taoreru*) to fall down
butts'keru (*buchi-ts'keru*) to strike [in something
hikkakaru (*hiki-kakaru*) to be caught or entangled
hikkakeru (*hiki-kakeru*) to hook on something
hikkomu (*hiki-komu*) to withdraw
mekkeru (*me-ts'keru*) to discover
mekkedas' (*me-ts'ke-das'*) to discover
okkakeru (*oi-kakeru*) to pursue
okippanas' (*oki-hanas'*) to leave open
otts'keru (*oshi-ts'keru*) to press upon
tsukkomu (*tsuki-komu*) to thrust into
ts'ttats' (*tsuki-tats'*) to place oneself.

Dialogue (conclusion).

Isoda. *manzan no sakura. «ka-
 sumi no oku wa shirane-
 domo miyuru kagiri wa
 sakura narikeri.»¹ kore
 ga Azuma² no Yoshino³
 to de mo iu deshō.*

The whole mountain is covered with cherry trees. "Whether the hazy background (are cherry blossoms) I do not know; but as far as one can see, there are cherry blossoms." We may well call this "the Yoshino of Azuma."

¹ An *uta*. *shiranedomo* though I do not know. *narikeri*, *nari* = *de aru*; *keri*, a termination of the written language *miyuru* = *mieru*. — ² *Azuma*, a classical name of Eastern Japan. — ³ Cf. p. 144, Note 6, and p. 156, Reading Lesson 21.

Haga. *honto ni uts'kushii des' ne. ichi-men maru de kumo ka yuki ka no yō des' ne.*

okusan. *tattoi mo iyashii mo hana wo tazuneru kokoro wa mina onaji to mienashite . . . kono ōzei no hito wo goran nasai!*

Haga. *honto ni zattō shimas' ne. hana to hito to dochi ga ōi ka wakaran' kurai des'.*

Isoda. *kore kara dōbuts'en no mae ni dete ippuku suimashō ka?*

Haga. *yoroshiū gozaimas' ne. okusan, ano sakuramochi ga o s'ki des' ka?*

okusan. *taihen na kōbuts' des' ne.*

Isoda. *sakunen as'ko de cha wo nomimashite chawan no naka ni hana ga ochite mairimashite sore wo non-da koto ga arimash'ta.*

Haga. *hana mo mata cha ga s'ki da to miemas' ne. sore to mo cha ga hana wo shōdai sh'ta n' deshō.*

okusan. *kore ga tennen no sakuracha to mōs' no deshō.*

Isoda. *oya, s'koshi futte kimash'ta yō des'.*

okusan. *honto ni komatta koto ne.*

Haga. *tsuki ni wa kumo, hana ni wa ame to kimatte iru n' des'. ten wa osoroshii yakimochiyaki des' ne.*

Isoda. *hanagumori wa mata haru no iro no hitots' de, ii mon' des' ga, kō futte kite wa komarimas' ne.*

okusan. *sekkaku «kyō wo sakari to sakiideshi mono wo»,⁴ ten mo amari zankoku des' ne.*

It is really beautiful. The whole scenery looks entirely like clouds or snow.

The high and the low classes all seem to have the same desire to visit the cherry blossoms. Only look at these lots of people!

There are really crowds. You cannot distinguish which are more numerous, flowers or people.

Won't we go before the Zoological Garden now and smoke a pipe?

All right. Mrs. Isoda, do you like that sakura-cake?

I am extremely fond of it.

Last year I once took a cup of tea here. It then happened that cherry blossoms fell into the cup, and I drank them with the tea.

The blossoms, too, seem to be fond of tea. Or the tea had attracted the blossoms.

That might be called "natural cherry-blossom tea."

Dear me! it seems it has begun to rain a little.

That is really annoying.

Moonshine and clouds, cherry blossoms and rain — that is the order of things. Heaven is awfully jealous.

Cloudy weather is one more characteristic of spring, and something good. But if it begins to rain in this way, it is aggravating.

"To-day they are in full bloom, I thought, and took the trouble to go out." Heaven is too cruel.

⁴ *kyō wo*, *wo* is an emphatic particle: "just to-day"; *to* — *to omotte*; *sakiideshi* I went out; *mono wo* although.

Haga. dandan hidoku futte kimashta. ainiku kasa no yōi mo arimasen' kara, kore kara uchi ni kaeru yori shikata wa arimasumai.

okusan. sore de mo watashi wa miren ga nokorimas' yo.

Isoda. kuruma ga matte iru kara, sugu noru koto ni shō.⁶ Haga san, sore ja mairimashō.

Haga. honto ni, okusan, oshiū gozaimas' ne. kore ga hana no en to mōs' mono deshō.

okusan. moshi asu tenki ni narimash'tara, watashi no hō kara o sasoi mōshimas' kara, okusan ni dōzo sō osshatte kudasai! mochi-ron anata mo go isshe ni.

Haga. arigatō. tenki ga yokereba ii des' ga.

Isoda. amari mikomi mo nai yō des'.

Gradually it begins to rain faster. I am sorry, we have not even umbrellas with us. I think there is nothing to be done but to return home at once.

But my regret will be left behind.

The carriage is waiting. Let us get in at once. Well, Mr. Haga, let us go!

Really, Mrs. Isoda, it is a pity. That is what they call a cherry-blossom picnic.

Supposing the weather be good to-morrow, I shall come to call for you. Please tell this to your wife! Of course, you must accompany us.

Thanks. But I am afraid the weather will not be good.

There seems to be little chance of it, indeed.

(At home.)

okusan. mō uchi ni tsukimash'ta yo. Haga san, kore kara uchi de hanami no en wo hirakitai to omoimas' kara, go chisō mo arimasen' ga, dōzo go yukkuri o negai mōshimas'. okusan no tokoro ye wa ima ts'kai wo dash'te okimash'ta kara, sugu irassh'te kudasaimas' deshō to omotte imas'.

Haga. sore wa makoto ni arigatō. watashi wa «hana yori dango»⁶ no hō de, ame ni nurete hana wo miru yori mo uchi ni ite go chisō wo chōdai suru hō ga yoppodo kekkō des'. sore ni watashi no kanai made yonde kudasaimash'-

Now we have arrived home. Mr. Haga, I intend arranging a cherry-blossom picnic at home. There is nothing to offer you, but make yourself at home. I have just sent a messenger to your wife, and think she will soon arrive here.

Thank you very much. I am among those who think: "Dumplings are better than flowers." It is by far nicer to sit in a house and have something good offered to one than to get wet through and look at the blossoms. But that you have sent for

⁶ Future of suru, Less. 12,76. — ⁶ a proverb.

*te makoto ni osoreirimas'.
tabun are mo kono ame
de uchi ni kaette iru d'arō
to omoimas'.*

my wife is really very kind
of you.

*Isoda. jitsu wa kinō Ōsaka
kara sake ga mairimash'te
nan' da ka, yosasō des'
kara, kokoromi wo negai-
tai des'.*

Indeed, *sake* has arrived from
Ōsaka yesterday. I seems to
be good. I beg you to taste
it.

*Haga. arigatō. hoka no koto
wa nan' ni mo dekimasen'
ga, sake dake wa hitonami
ni ikemas' kara, kore kara
yukkuri chōdai itashima-
shō.*

Thanks. Other things I don't
understand; but as to *sake*,
I can judge as well as others.
I shall therefore enjoy it now
in a leisurely way.



Japanese-English Vocabulary.

(The — stands for the repetition of the heading.)

A.

a, ā ah!

ā, — *sh'te*, *ā iu yō ni* so, in that way, like that; — *iu*, — *iu yō na* such (a)

abiru, *mizu wo* — to pour water over oneself, to bathe

abisaseru to cause a person to bathe himself

abiseru to bathe or wash another, to pour water over a person

abisesaseru to cause a person to bathe someone

abunai dangerous

aburake no aru fatty, oily

aburaase cold sweat; — *wo nagas'* to shed cold sweat

achi that side, there; — *kochi* here and there, hither and thither

achira that side, there; — *kochira* here and there, hither and thither

ada (uselessness); — *ni suru* to consider as useless

agariyu warm water for pouring over oneself after leaving the bath

agaru to rise, to ascend; to pay a visit (1st person); to eat or drink (2nd and 3rd persons), Less. 19, 124, 125

ageashi a slip of the tongue; — *wo toru* to take up another on a slip of the tongue, to cavil

ageru to raise, to give, to present (1st and 3rd persons); (after the Subordinative) to do in favour of another, Less. 19, 123; *na wo* — to make oneself a name

ahiru a duck

ai-ai suru to love each other

ai-aishii lovely

ai-arasou to quarrel with each other

ai-au to meet one another

aida interval (of space or time); between, during, while, within, as long as, Less. 37, 207; *kono* — lately, the other day; *kono* — *kara* a short time since

aijō love

ai-kawarazu without change, the same as before

ai-kishiru to conflict with each other

aikokushin patriotism

ainiku unfortunately, it is a pity, it is to be regretted

airashii lovely, amiable

aisatsu greeting; — *suru* to greet

aita oh, how painful!

aite a partner, a companion,
 a mate, an antagonist; — *wo*
suru to act as a partner or
 antagonist; — *ni suru* to
 make one one's partner
aits' (= *ano yats'*)
aizu a sign, a signal
aji the taste, the flavour; —
ga suru to have a (certain)
 taste
ajiro a scaffold
akabō (a red-cap) a porter
akai red
akairo red colour
akari a light; — *wo ts'keru* to
 light a candle
akarui light (not dark)
akas' to pass (the night)
akeru to open; to be over (as
 time); to pour out; *yo ga* —
 (the night is over), it begins
 to dawn
aki autumn
akinai a trade; — *wo suru* to
 exercise a trade
akinaidaka income from business
akindo a merchant
akindonakama fellow merchants
akiraka na clear, light; evident
akirameru to resign, to submit,
 to yield
aku to open (intrans.); *aite oru*
 to be empty, to be vacant
aku to become disgusted at,
 to be tired or weary of; —
made so much or often as to
 become sick of
akuruhi on the following day
amaeru, ni — to act lovingly
 towards one, to flatter; to be
 induced by
amari surplus; too, too much,
 above, more than; (with a
 negative) not very; — *no*
 excessive
amaru, ni — to be more than
ambai way, manner, condition;
ii — *ni* happily
ame rain; — *ga furu* it rains
ami a net; — *de hikaseru* to cause
 to fish with the net
amihiki fishing with the net

amimono knitted goods; — *wo*
suru to knit
amma massage; a shampooer;
 — *suru* to shampoo
ammari = *amari*
ana a hole; *ni* — *wo akeru* to
 make a hole in something;
ni — *ga aita* something has
 got a hole
anagachi necessarily, by force
anata that side, there; you; —
sama you
anchaku safely arriving
andō a lamp with paper shades
ane an elder sister
angū a temporary residence
aniki an elder brother
anjiru, (wo —) to be anxious
 (about)
anna such (a); — *ni* so, in such
 a way
annai guidance; — *suru* to guide,
 to show the way; to invite
annaiki a traveller's guide-book
ano (Adj.) that; — *yō na* such
 (a); — *yō ni* so, in that way
anshin ease of mind; — *suru*
 to feel at ease, to feel quieted
 or relieved
anyo (in baby language) the
 feet
aogu to look upwards
aoi green, blue
ara, — mā oh, but!
arai a kind of *sashimi* or raw
 fish cut in slices and eaten
 with *shōyu*
aramashi, — no rough, sketchy
arashi a storm
araso quarrel, dispute
arasou, (wo —) to quarrel, to
 contend (about)
aratameru to alter, to improve;
 to count over (as money)
arau to wash
arawaredas' to come out, to
 appear
arawareru to appear, to be vi-
 sible
arawas' to make manifest, to
 show
arayuru all, every

are that one
ariai what happens to be at hand
ariawasemono what happens to be at hand or to be ready
arigatai worthy of thanks; *arigatō gozaimas'*, *arigatō zonjimas'*, I thank you
arisama state, condition
aru to be, to exist, there is; Less. 10,68; Less. 11,74; (after the Subordinative of transitive verbs) Less. 14,95; *mo* — *shi* or *mo areba* ... *mo* — some ... some, Less. 23,143; — a certain; — *hi* one day, on a certain day
aruika or
aruku to walk; *wo* — to walk about in; *aruite yuku* to walk
asa the morning; — *hayaku* early in the morning; — *no* morning-; — *yū* morning and evening
asagao the convolvulus
asahi the morning sun
asai shallow
asa-ichiba a morning market
asamashii foolish, silly
asameshi breakfast
asane sleeping late in the morning
asashoku breakfast
asatsuyu morning dew
asatte the day after to-morrow
ashi a foot; — *wo hakobu* to take the trouble of going
ashikarazu not (being) bad
ashirau to receive, to treat
ashisama, — *ni* badly, in an evil manner
ashiyasume rest (from walking); — *wo suru* to rest from walking.
ash'ta to-morrow; — *no asa* to-morrow morning
as'ko that place, there
as'koera thereabouts
asobas' to please, Less. 19,125; (Imperative) Less. 17,108
asobaseru to cause to play
asobibeya a play-room

asobu to play, to amuse one-self; to go about (for pleasure)
assari, — *sh'ta* plain, simple, /little seasoned
asu to-morrow; — *no asa* to-morrow morning
atae value, price
ataeru to give, to bestow, to grant
atama the head
atarashii new, fresh
ataru, ni — to hit against; to be conformable, to be equal to;
hi ni — to sit down near the fire
atataka, — *na* warm
atatakai warm
atatamaru to become warm
atena an address
ateru to hit; to guess; *atete goran* guess! *ni* — to apply to; *hi ni* — to expose to the sun, to put on the fire; *ni tegami wo* — to address a letter to (one)
ato a footprint, a trace; behind, after; ago, before, since; after (the Conjunction); — *wa* the remainder; after; — *de* afterwards; — *no* the remaining, the other, that behind, last; — *kara* afterwards, behind; Less. 37, 209
atoashi hind-feet
atogets' last month
atsui hot; thick (of flat things, as walls, boards, paper, cloth, etc.)
atsumaru to assemble, to gather (intrans.); *atsumatte kuru* to begin to assemble, to assemble
atsuraemono things ordered
atsuraeru to order (as articles at a shop or things to be made)
atsusa heat, the degree of heat
a'tt ah! ah!
au, ni — to meet; to agree;
kanjō ga atte oru the account is all right
awase a lined garment

awaseru, kao wo — to introduce to each other; *ni* — to make suitable or equal to, to adjust; to introduce to; *ma ni* — to make answer the purpose
awatadashii flurried, frightened
awateru to be flurried, to be frightened; *awatete* frightened
ayabumu to doubt
ayamaru to excuse oneself
ayame a lily (*Iris sibirica*)
ayau exposed to danger, endangered
ayu a trout
azakeru (II, 5) to deride, to laugh at
azukari a deposit
azukaru to be entrusted with, to have in charge; *azukatte oku* to be entrusted with, to have in charge; *ni* — to partake of; to enjoy; *giron ni* — to take part in a debate; *go chisō ni* — to take part in an entertainment; *o sewa ni* — to enjoy a person's assistance
azukeru to entrust, to deposit; to have(one's luggage) booked.

B.

ba a place; *sono* — *de* on the spot
baai a case; *kono* — *ni wa* in this case.
baba grandmother; an old woman
bai times as much, twice as much, Less. 29,174
baka a fool; — *na* foolish
bakabakashii foolish
bakari only, about: — *de naku . . . mo* not only . . . but; Less. 32,187a; — *ni naru* alone to be left
bakemono a ghost
bak'fu the government of the *shōgun*
bakkari = *bakari*
bakkashi = *bakari*
bamme (suffix used to form

Ordinal Numbers) Less. 29, 164
ban number; *yo-ban* number four; Less. 27,159
ban evening; — *no* evening-, Less. 26,155
banchi the number (of a house)
bangata in the evening
bangi an alarm-wood (a wooden board used to give alarm, by striking it with a wooden hammer)
banhodo in the evening
banji all things
bankei twilight, nightfall
banshoku supper
bantan entirely
happai a punishment-cup
bara a rose
barabara (to) falling in drops, patteringly; clappingly (as the sound produced by the *geta* or wooden clogs)
barasen small coin
bāsan, o — an old lady, a grandmother
basha a carriage (drawn by horses)
basho a place
bassuru to punish
batabata clatteringly
bats' punishment; — *wo kakeru* to inflict punishment; — *to sh'te* for punishment
beisaku cultivation of rice
beki (beku, beshi) (a suffix to verbs); — *hazu des'*, — *hazu no mono des'* Less. 6,47
benkyō industry, diligence; — *suru* to be industrious or diligent; — *ga dekiru* to be able to be industrious, or to be able to work
benri suitableness, fitness, convenience; — *no, na*, — *no ii* convenient; — *no warui* inconvenient
bentō food carried with one; — *ni* for the lunch
berabōme a rascal
besseki a special seat
bessō a villa

betsu, — *suru* to sunder; — *no* different, other; — *ni* especially; — *ni suru* to look at as an exception, to leave aside; *bessh'te* especially, particularly

betsudan particularly

bikko a lame person

bikkuri, — *suru* to be frightened

bimbō poverty; — *na* poor

bimbōnin a poor person

bin a bottle; Less. 26,155; Less. 27,159

binzume, — *no* bottled; — *ni suru* to bottle

biwahiki playing the lute

bō a bar, a bludgeon

bōgai a hindrance, an obstacle; — *wo suru* to hinder

bōgui a boundary-post

boku a servant, I, Less. 20,127

bonsai a plant in a pot

bonyari (to) dull, gloomy; — *suru* to feel dull or dazed

bōshi a hat

botabota patteringly (as rain)

botan the tree peony

bots'bots to little by little, slowly

bu a literary work, Less. 28, 162, 5; a section, a part; (used to form fractional numbers) Less. 29,174

bu $\frac{1}{10}$ *sun* (= 3,03 mm)

buchikowareru to be broken

budōshu wine (made of grapes)

bugensha a wealthy man

buji no accident, safe and sound

bummei civilisation

bun literature; style

bungaku literature

bungakushi a history of literature

bungakusho works on literature

buppin a thing, an article

burabura suru to wave, to swing; to loiter about; *burabura* to in a loitering way

burei rudeness, impoliteness; — *na* rude, impolite; — *ni* rudely, impolitely

buruburu to *suru* to shake, to

shudder, to tremble (as with cold or fever)

busata not giving notice or not paying a visit; *go* — *itashimash'ta* I beg your pardon for not having written to you or for not having called on you

bushi a warrior

bushō na lazy, negligent, careless

buta a pig

butai the stage

buts'buts' into bubble, to grumble

byō a second, Less. 29,171

byōbu a folding-screen

byōgo, — *de aru* to have just gone through an illness

byōin a hospital

byōki a disease; ill

byōnin a sick person, a patient.

C.

cha, *o* — tea; — *no yu* a tea-party

chabon a tea-tray

chaku suru to put on (as clothes); to arrive, to sit down

chakuseki taking a seat; *o* — *kudasai* please take a seat!

chanomidōgu tea-things

chanto correctly, in the right way, as it ought to be; — *sh'ta* correct, tidy

chawan a tea-cup

chaya a tea-house

chayaonna a waitress in a tea-house

chi blood

chi the ground, a place, a locality, the earth

chichi a father, my father

chichioya a father, my father

chichūkai the Mediterranean

chie intelligence, cleverness

chigaeru to make different, to alter or change

chigai a difference; *ni* — *nai* not different from, nothing but, no doubt

chigaidana a stand for nick-nacks, a whatnot

chigau to be different; *to* — to differ from; *ki ga* — to be crazy, to be out of one's mind
chihō a locality, a region
chihōsaibansho a County Court
chiisa na small (Lesson 8, 62)
chiisai small
chijin an acquaintance
chikagoro recently
chikai near; — *uchi ni* within a short time; *chikaku naru* to approach; *chikaku no* near
chikai-tōi (near — far) distance
chikajika ni within a few days, after a short time
chikamichi a nearer way, the nearest way
chikara strength, force
chikayoru to draw near, to approach (intrans.)
chikayoseru to approach (trans.)
chikazuku to approach (intrans.), to draw near (intrans.)
chikyū the earth, the globe
chimpankan (properly, to read Chinese in the order as the characters are written and read by the Chinese, and not, as the Japanese read it, in the order required by the rules of the Japanese grammar: therefore, because unlearned persons do not understand it) nonsense; — *wo narabetateru* to talk nonsense
chin a summer-house, an arbour
chinsen wages, fare
chirimen crape
chiru (II, 5) to fall (as leaves or petals)
chisō, go — treatment, a feast; *go* — *ni naru* to be hospitably received or entertained
chitto a little, a trifle; a moment;
mō — a little more, Less. 7, 51; — *mo* (with a negative) not in the least
chizu a geographical map
chō (a measure of length) $\frac{1}{16}$ *ri* = 109 meters
chō a town; a street or ward

chō (Numerative) Less. 28, 162, 13
chōai love; — *suru* to love
chōbo morning and evening
chōchin a lantern
chōdai itas' to receive respectfully, Less. 19, 121 and 123, Note
chōdats' supplying, getting ready
chōdo just, exactly
chōhō na serviceable, useful
choito a little, a trifle, a moment, a short while
chōjū birds and beasts
chojutsusha an author
chokochoko in a hurry
chokusets' ni directly
chōnin a townsman, townspeople
chorochoro to murmuringly (as a rivulet flowing over stones)
chōsa investigation
chōseki morning and evening
chōshi a metal vessel holding sake
chotto a little, a trifle, a moment, a short while
chōzu water to wash the hands and face with; — *wo ts'kau* to wash one's hands and face
chū in, among, during, Less. 37, 210; the 2nd part of a literary work, Less. 29, 165
chūgakkō a middle school
chūgakkōsotsugyōsha a graduate of a middle school
chūi attention; (*ni*) — *suru* to pay attention (to), to take care
chūibukai attentive, careful
chūnin a go-between
chūninfūfu the go-between and his wife
chūshū the middle autumn
chūtai (Milit.) a company
chūtō the middle class
chūtōshakai the middle class society

D.

da is, are¹, Less. 1, 7; Less. 4, 29, etc.; Less 15, 96, etc.

dai (Numerative) Less. 28, 162, 14
dai (forming Ordinal Numbers)
 Less. 29, 164, 165
dai a terrace
dai a generation; *yo-* — the
 fourth generation, Less. 27, 159
dai great, big, very
daibu a good deal, very much,
 pretty
daibun a good deal, very much,
 pretty
daidai every generation
daidoko a kitchen
daidokoro a kitchen
daigaku a university
daigakuin University Hall (see
 Reading Lesson 28)
daigakusotsugyō suru to gra-
 duate at the university
daiji (a great thing), importance;
 — *no* important, valued: *o*
 — *ni* take great care (of your
 health)
daijōbu very strong, firm, sound
daikon a turnip
daimyō the former feudal lords
daishinin the Court of Cassation
daishō size
dai-s'ki very fond of
daitai (Milit.) a battalion
daitei the great Emperor
dake quantity; only, about;
dore — how much; *kore* —
 so much; *kore* — *no* so much,
 so many, so large, such;
 Less. 32, 187, 1a
dakiau to embrace each other
dakits'ku to embrace
daku to hold in one's arm
dame useless, to no purpose, in
 vain
dan a step
dandan, — *ni*, — *to* by degrees,
 step by step, by and by, gra-
 dually
dango a dumpling
danjo men and women
danna a master; Less. 3, 21;
 Less. 20, 128
dano and; Less. 38, 215
dare who? — *ka* somebody
 (often pleonastical, Less. 22,

142); — *mo* everybody, (with
 a negative) nobody; — *de mo*
 anybody, Less. 22; — *mo ka*
mo everyone
das' to take out, to put outside;
 to offer (as food); to send;
fune wo — to push a boat
 off the shore
dasaseru to cause to take out
dashi a decorated car used on
 festival days
de in, at, Less. 36, 201; (at the
 head of a sentence) but, how-
 ever; — *mo* even, at least,
 perchance, Less. 32, 187 d;
 (Indefinite and Interrogative
 Pronouns and Adverbs) Less.
 22, 136, etc.; — *mo* ... — *mo*
 whether ... or; — *wa* (or *ja*)
nai ka, Less. 15, 96
deau to meet, to meet with
deiri going out and coming in;
 — *no daiku* the family car-
 penter; *ie wo* — *suru* to be a
 frequent visitor at a house
dekakeru, (*wo* or *kara*) — to de-
 part (from), to go out (of), to
 start (from)
dekiagaru to get ready or fin-
 ished
dekigoto an event, that which
 happens
dekimono an ulcer, a sore
dekiru to come out, to result,
 to take place, to be done, to
 be feasible; *koto ga* — to be
 able; Less. 16, 102; Less. 30,
 181
dekudeku fat and chubby
dempō a telegram
dempōchin telegram fee
denka Your or His Highness
denki electricity, electric
denkitets'dō an electric tram-
 way
densen infection; — *suru* to
 infect
densha an electric car, an elec-
 tric tram
denshinkyoku a telegraph-office
dentets' (abbreviation of *denki*-
tets'dō) an electric tramway

- derareru* to be able to go out
deru, (*wo* or *kara*) to go out (of),
 to come out; to be served
 up; *shimbun ni dete oru* it is
 written in the newspaper
des' is, are; Less. 1,7; Less. 4,
 29, etc.; Less. 15,96, etc.
deshi a pupil
do a degree, time, Less. 29,174;
ichi — once; *nan'* — *mo* many
 times
dō the same, Less. 23,143
dō copper; — *no* (made of)
 copper
dō how? — *sh'te* how? — *ita-*
shimash'te pray don't mention
 it; — *ka sh'te* anyhow; —
iu, — *iu yō na* what kind
 of? what like? — *iu . . . ka*,
 — *iu yō na . . . ka* somehow
 or other; — *iu . . . mo*, —
iu yō na . . . mo whatever
 kind; — *iu . . . de mo*, — *iu yō*
na . . . de mo any kind; —
 (Subordinative) *mo* however
 . . .; — *de mo*, — *sh'te mo*
 in any case, (with a negative)
 by no means; Less. 22
dōbuts' an animal
dōbuts'en a zoological garden
dochi where? which of the two?
dochira where? which of the
 two? — *ka* at one or other
 place, one or other of the
 two; — *mo*, — *de mo* at either
 place, either of the two; —
ye whither? — *no* what (of
 what place)? Less. 22
dōchū on the way
dōdō to solemnly, majestically
dōgu a utensil, an instrument,
 furniture
dōguya a shop where utensils
 are sold, a dealer in furni-
 ture, a joiner
dōi agreeing with, consent;
 — (*wo*) *suru* to agree with,
 to consent
Doits'go the German language
Doits'sen a German ship
dōji ni at the same time
dojōnabe a pot of hot water in
 which a small fish called *dojō*
 is kept warm
dōka somehow or other; please;
 — *sh'te* anyhow
dōka copper coins
dokka somewhere; — *mo*, — *de*
mo everywhere, anywhere
doko where? — *ka* somewhere;
 — *de mo*, — *ka mo*, — *ka de*
mo everywhere, anywhere;
 — *no* what (of what place)?
 Less. 22
dokoera whereabouts
dōkoku the same country
doku poison; — *ni naru* un-
 wholesome, bad for one's
 health
Doku(go) the German language
dōmeihikō strike
dōmo indeed! really!
dōmyō the same Christian name
don to with a bang
donata who? — *ka* somebody;
 — *mo* everybody, (with a
 negative) nobody; — *de mo*
 anybody, Less. 22
dondoko, — — rubadub! ruba-
 dub!
dondon rubadub; rubadub!
dōnen the same year
donna (Adj.) what kind of?
 what like? — . . . *ka* some
 kind or other; — . . . *mo*,
 — . . . *de mo* whatever kind,
 any kind; Less. 22
dono Mr.
dono (Adj.) which (among sever-
 al)? — . . . *mo*, — . . . *de mo*
 everyone, each of them; —
yō na what kind of? what
 like? — *yō na . . . ka* some kind
 or other; — *yō na . . . mo*,
 — *yō na . . . de mo* what-
 ever kind, any kind; Less. 22
dōon the same sound; — *ni*
 unanimously
dore (Noun and Adj., Less. 22,
 142) which (among several)?
 — *ka* one or other, someone;
 — *mo* everyone, each of
 them, (with a negative) none
 of them; — *de mo* anyone;

Less. 22, 136, etc.; — *mo ka*
mo everyone
doro mud
dorobō a thief; *suru* to steal
dōrui the same kind
dōryō a colleague
dōsei the same family name
dōshi a companion
dōshi together with, one another
dossari abundantly, much,
 plenty
dosshiri = *dossari*
doyadoya stamping, trampling
 (as many persons coming in)
dōyaku a colleague
dōyō the same way; *to* — *ni*
 in the same way as; — *no*
 of the same kind
doyōbi Saturday
dōzo anyhow; please.

E.

e, ē eh! (frequently following
ka : ka e)
e a picture; — *no yō na, — ni*
kaita yō na like painted in
 a picture
e (only used in compounds)
 . . fold, Less. 26, 155
e food for animals
ebis'kō the god of wealth
eboshi a black cap
eda a branch
edoru to paint
Eigo the English language
emono game, produce
empukumono a lucky fellow
en connection, relation; the re-
 lation of husband and wife; —
wo kiru to sever a connection,
 to divorce
en a feast, an entertainment
endan talk about marriage; —
no aite ni suru to make some-
 one a marriage-proposal
engan the coast, the sea-shore
engawa a verandah
engi an omen
enkai society
ennichi a festival

enryo diffidence, restraint; —
suru to be diffident, to be
 reserved, to be shy; (*go*) —
naku without ceremony
enryobukai circumstantial, cere-
 monious, diffident; — *mono*
 a ceremonious person, a
 pedant
enzets' a speech, a lecture; —
wo suru to make a speech
erabu to choose, to select
eramu to choose, to select
eru to get, to obtain.

F.

Frans'go the French language
Frans'sen a French ship
f'ta a lid; *ni, ye — wo suru* to
 cover with a lid
f'tago twins
f'tagokoro double-dealing
f'tari two persons; — *de* we
 (or you, they) two, with
 another
f'taribun portions for two per-
 sons
f'tats'go a child two years old
f'toi thick
f'ton a bed-quilt
f'toru to grow fat or thick;
f'totta fat, thick
fū customs, manner; — *wo*
suru to act according to usage
fuben inconvenience; inconve-
 nient
fubin compassion; — *ni omou*
 to feel compassion
fubinsa compassion
fuchi a pool, an abyss
fuda a ticket
fudan, — *no* common; — *kara*
 generally
fudangi an every-day garment
fude a brush
fueru to increase (intrans.)
fūfu a married couple; — *no*
mono a married couple; —
no aite a consort
fūfuyakusoku a marriage con-
 tract, agreeing to marry each
 other

fugu name of a fish (see p. 226)
fūha discord (among the members of a family)
fuji *Glycinia chinensis*
fujidana a glycinia trellis
fujin a lady
fūjiru to shut; to forbid
fujiyū na unfree, uncomfortable
fukai deep
fūkei a picturesque aspect
fukeiki na dull (said of business)
fukeizai want of economy; uneconomical
fukeru to get late
fukidas' to blow out
fukigen na angry
fukikomu to blow in
fukitobas' to blow away
fukō misfortune, calamity
fukōmonome an unfilial child
fuku a hanging picture; (Numerative) Less. 28,162,10; (sipping; Numerative) Less. 28,162,9
fuku to blow; *kaze ga* — the wind blows, it is windy
fuku to wipe
fuku, ni — *suru* to submit to
fuku clothes; — *wo ts'keru* to put on clothes
fukujinzuke a kind of preserved vegetable consisting of seven kinds of greens (*fukujin* means "the seven gods of happiness")
fukuro, o — my mother, Less. 3,21
fukushū suru to repeat one's lesson
fukusō clothes
fumoto the foot of a mountain
fumpats' exertion; — *suru* to try the utmost, to do one's best
fun a minute
funa the crucian
funakogi boating, rowing
funare want of practice; — *de aru* to be unaccustomed
fune a ship, a boat
funinjō na unkind, unfeeling
fureru, ni — to touch to; *hō ni* — to act against law

fureru, to make known, to publish
furi an air, manner, appearance; — *wo suru* to put on an air, to pretend
furikaeru (II, 5) to turn back
fūrin a small bell hung up at a place where it is rung by the wind
furo a bath-tub
furoba a bath-room
furu to fall (said of atmospheric precipitations)
furugi an old coat, old clothes
furui old (as opposed to "new")
furuki an old tree
fus' to lie down
fūsai appearance
fusegeru to be able to keep off
fusegu to repel, to keep off
fūsen an air-balloon
fushigi a wonder; — *ni* strangely, wonderfully; — *ni mo* strangely indeed, strange to say
fushin building, construction
fushin doubt, astonishment; — *sō ni* seeming astonished
fushōjiki na dishonest
fūshū custom
fusoku want, indigence, a flaw
fusuma a sliding-door
futeisai unbecomingness; unbecoming
futo suddenly
futodoki na insubordinate, impertinent
Futs'(go) the French language
futs'futs' intermittently, at intervals
futs'ka two days, the second day of the month
futs'kayoi headache or seediness resulting from hard drinking
futsū no common, ordinary
futsugō na inconvenient, improper
futsūkyōiku general education; — *wo suru tokoro* the places where a general education is bestowed
fūu wind and rain
fuyu winter

fuyujū the whole winter, during
the whole winter
fuyukai disagreeable
fūzoku customs, manners, usage.

G.

ga (Particle of the Nominative)
Lesson 1,3, etc.; Lesson 17,
110; Lesson 24,145; Lesson
30,176, and Note; Lesson
35,197; (Particle of the Ge-
nitive) Lesson 35,196; (ad-
versative Conjunction) but,
however, Lesson 17,105;
des' — however, Lesson 38,
215
gachigachi suru, yaru to clink,
to chink (as metal)
gai outside, Less. 37,212
gai injury, harm, disadvantage;
— *ni naru* injurious
gai-ichi-gai clearing one's throat
gaikoku foreign countries,
abroad
gaikokugo a foreign language
gaikokujin a foreigner
gaimushō the foreign office
gaishuts' suru to go out
gakka subjects of study
gakki a musical instrument
gakkō a school
gakkōrashii school-like
gakkōseido a school system
gak'sai a school system
gak'sei a student
gak'sha a learned man, a scholar
gak'shi a doctor
gaku music; — *wo yaru* to make
music
gaku a picture, a tablet
gakui an academical degree
gakumon study, learning; — (*wo*)
suru to study; — *wo kenkyū*
suru to apply oneself to scien-
tific researches
gakutai a band of musicians
gaman patience; — *suru* to be
patient
gambyō an illness of the eyes
ganjits' the 1st January

gannen the first year of a period,
Less. 29,166
ganrai originally, naturally
garagara to rattling, grumbling
gas' (vulgar) = *gozaimas'*
gats' a month
ge the 3rd part of a literary
work, Less. 29,165
gei an accomplishment, a trick
geisha a dancing or singing girl
gejo a maid-servant
gejobeya a maid-servant's room
genan a man-servant
gen-in cause, origin
genkan the entrance to a house,
a porch; — *waki ni* near the
porch
genki vital force; — *no ii* vigo-
rous
genkon the present time; — *no*
present; — *de wa* in the
present time
genzai the present time; — *ima*
in the present time; — *ok-*
kasan the present mother
geppo monthly progress
getsuyōbi Monday
giin a member of parliament,
a deputy
gikai Parliament
gimukyōiku compulsory edu-
cation
gin silver; — *no* (made) of silver
ginka silver coins
ginkō a bank
giri = *kiri*
giron a debate, a discussion
gishi an engineer
gishiki ceremonies
gishu a foreman
go (a polite prefix) Less. 3,22
go after; *kono* — hereafter,
afterwards; *sono* — after that;
(a Prefix to the names of Em-
perors) the Second, Less. 29,
165
go a word, language
gō (a measure of capacity)
= 0,89 l
gogaku the science of language;
— *no sensei* a teacher of
languages

gogo afternoon
gōkets' a hero
goku very, extremely
gomame dried sardines
gomi dust; sweepings; — *ga tats'*
 dust rises
goran look! — *nasaru*, — *ni*
naru to see (2nd person); —
 (after the Subordinative) to
 try; — *ni ireru* to show
 (1st person), Less. 19,124;
 Imperative, Less. 17,108
goro time, about
gorogoro (to) rolling (as thunder),
 rumbling (as a waggon)
gorori to stretched out
goshiki no five-coloured
gotagota, — *suru* to be disor-
 derly jumbled together; — *ni*
 disorderly
goto (ni) (after the noun) every,
 Less. 23,143
gotoku like, as
gozaru (polite verb) to be, Less. 1,
 7; Less. 4,33; Less. 15,97
gozen a meal, dinner
gozen forenoon
gu na foolish
guai state, condition
gūgū breathing deeply (as one
 sleeping)
gun a county
gun an army
gunjin a military person
gunkō a naval port
gurai about, Less. 32,187 a)
gururi a turn, rotation; round
 about, Less. 37,213
gusai (a foolish wife) my wife
guzuguzu iu to mumble, to
 mutter (to oneself), to grumble
gyōgi conduct, behaviour; —
yoku suwarits'keru to be ac-
 customed to sitting according
 to the rules of good behaviour
gyorui (all kinds of) fish
gyosha a coachman, a driver
gyūniku beef.

H.

ha a leaf (of a plant)
haba breadth; — *no kiita* in-
 fluential
habakaru to fear, to be afraid;
habakari nagara though I am
 afraid (= I beg your excuse)
hachi a bee
hachiue a plant in a pot
hade na gay
haeru to sprout, to grow
hageshii violent, fierce
haha a mother, my mother
hahaoya a mother, my mother
hai (Numerative) Less. 28,162,9
hai ashes
hai (Adverb of assent) Less.
 32,187 d)
hai, waga — I, we
hai suru to abolish, to abrogate
haibyō consumption
haichi arrangement; — *suru* to
 arrange
haideru to creep out
haiken, — *itas'* to look at, to
 see (1st person), Less. 19,124
hairets' arrangement, order
hairu (II, 5) to enter; *haitte oru*
 to be in
haishaku, — *itas'* to borrow
 (1st person), Less. 19,124
haji shame, disgrace
hajimari the beginning
hajimaru (intrans.) to begin
hajime the beginning; — *no* the
 first; — *no aida*, — *no uchi*
wa, — *no hodo*, — *(ni)* at the
 beginning, at first; — *to sh'te*
 first of all
hajimeru (trans.) to begin; *wo*
hajime . . . first; *hajimete* for
 the first time, at first
hajiru, (wo —) to feel ashamed (of)
hakama wide trousers
hakarigoto a stratagem, a device,
 an artifice
hakaru to measure
hakaseru to cause to spit out,
 to cause to express or speak.
hakimono covering for the feet
hakkiri (to) clearly

- hako* a box, a trunk; a compartment (of a railway-car);
 Less. 26, 155
hakobu to transport, to carry
haku a count
haku to sweep
hakubuts'kan a museum
hakudō nickel
hakushaku a count
hakushi a professor
hama the sea-shore
hambun half
habunmichi half way
hammichi half way, half a *ri*
han the territory of a *daimyō*
 or feudal lord
han, go — a meal
han, ni — *sh'te* contrary to
han (a block for printing) print;
 edition, Less. 29, 165
hana a flower, a blossom; the
 cherry blossom
hanabi fireworks
hanagumori the cloudy weather
 in spring when the cherry
 trees are blossoming
hanahada very
hanaike a flower-vase
hanami flower-viewing, looking
 at flowers
hanarezashiki a summer-house
hanas' to speak, to tell
hanashi a talk, a story, a saying
hanashiau to tell each other, to
 talk to each other
handan judgment; — *ga dekiru*
 to be able to judge
haneru to bounce, to leap, to
 flounce, to hop
han-i a circuit, sphere
hanka na flourishing
hanshin-hangi de half believing,
 half doubting
hanshō a fire-bell
hantai the contrary; *to* —
 contrary to
hantaiundō a counter-motion
haori a kind of coat
happyō suru to make known,
 to publish
hara the belly; (fig.) the heart;
 — *ga chigau* to be born of
 another mother; — *ga tats'*
 to get angry
harau to pay
hareru to clear off (as the wea-
 ther)
harets' suru to burst, to explode
hari a needle, a pin
haridas' to placard
harishigoto needlework
haru to stretch, to spread, to
 extend, to floor
haru spring-time
hasamibako a box containing
 documents, fixed to the end
 of a pole and carried on the
 shoulder by a servant
hasamu to hold with the chop-
 sticks, to eat
hashi a bridge; *ni* — *wo kakeru*
 to build a bridge
hashi chopsticks
hashigo a ladder, a staircase
hashiras' to cause to run
hashiru (II, 5) to run
hassha the departure of a train
 or carriage
hata an upland field
hata the side, vicinity; — *de*
 by the side of, near by
hatachi twenty years of age
hatake a field
hatamoto the immediate vassals
 of the *shōgun*
hataraku to work
hatash'te finally
hate wa at last
hats' no the first; — *no o sekku*
 the first of the great festivals
 after a child's birth (Reading
 Less. 26, Note 2)
hats' (Numerative) Less. 28,
 162, 20
hats'ka twenty days; the 20th
 of the month
hatsugaminari the first thunder
 of the year
hatsumeisha an inventor
hatsusekku the first festival after
 a child's birth (Reading
 Less. 26)
hatsuuma see *uma*
hattats' development

- haya* the roach
haya already
hayafune a fast boat
hayai fast, quickly; early; *o hayō gozaimas'* good morning!
hayaku (to) mo, hayak'te mo at the earliest, at the quickest
hayaraseru to bring into fashion
hayari fashion
hayaru to be prevailing, to be in fashion
hayasaseru to applaud
hayashi a forest
hayuru (belonging to the written language, = *haeru*) to grow
hazakura a cherry tree with fresh leaves, after the falling of the blossoms
hazu des' it is necessary, one ought or must; one intends to do something
hazukashii shameful
hazureru to fail, to miss, to deviate
hedatari the space between two places; — *no* separated from each other
hei an army, troops
hei a fence
hei (Adverb of assent) Less. 32, 187 d)
heika Your or His, Her Majesty
heimin the commonalty
heitai a soldier
heizei common; — *no* of every day, common
hekoobi an unhemmed belt (worn by men)
hempī na retired, remote
hen a neighbourhood, a locality
hen times, Less. 29, 174
hen na strange
henchikirin a strange thing
henji an answer; — *wo suru* to answer
henka a change; — *suru* to alter; to change (trans. and intrans.)
heru I, wo — to pass through;
hi wo hete mo though time passed
heru (II, 5) to diminish (intrans.);
hara ga — to get hungry;
kuchi no heranai yats' one who must always have the last word or who cannot hold his tongue
heso the navel
heya a room
hi the sun; fire; a day; — *ga deru* the sun rises; — *ga kureru* the sun sets
hibachi a brazier
hibashi a pair of fire-tongs
hibi daily, every day
hibiku, ni — to feel the effect or influence of
hidari the left side
hidoi harsh, cruel
hidoime, — ni au to experience harsh treatment
hidori selecting or fixing on a day
hieru to become cold
hige a beard
higeki a tragedy
higoī a gold carp
higoro daily; — *kara* a long time since
higure sunset
hiideru, ni — to excel, to surpass
hihii iu to sob
hiire a fire-pan (belonging to a tobacco-tray)
hijō ni uncommonly, extraordinarily
hikaeru to restrain oneself;
hikaete oru to be in wait
hikareru to be guided, to be drawn away; *nezumi ni* — (to be drawn away by the rats), to sit lonely at home
hikaru to sparkle, to glitter, to be brilliant
hikeru to withdraw; *gakkō ga hiketa* school is over
hiki (Numerative) Less. 28, 162, 2
hikidas' to draw out, to draw near
hikikorosareru to be driven over and killed by a carriage
hikime a whizzing arrow (an arrow having a perforated

head); — *no yumi* the bow with which such an arrow is shot (Reading Less. 26, Note 16)
hikitomeru to keep back
hikitsuzuku to continue (intrans.); *hikitsuzuite* in succession; upon this
hikiyaburu to tear
hikiyoseru to draw near
hikkakeru to drink
hikki, — *ni* in writing; — *ni suru* to write down
hikkomas' to draw into, to draw back
hikkomoru to shut oneself up, to retire
hikkomu to retire
hikkos' to change one's residence, to remove
hiku to draw
hikui low (not high)
hima leisure; — *wo yaru* to dismiss; — *wo morau* to be dismissed; — *wo eru* to get leave of absence
himits' ni secretly
himpu poverty and wealth
hina a doll
hinamatsuri the doll festival
hinataboko, — *wo suru* to sit in the sun, to bask in the sun
hinekuru to twist in the fingers;
kubi wo hinekutte kangaeru to rack one's brain
hinkō behaviour
hinoki the thuya
hipparu to draw, to pull
hira the corolla
hira level; *te no* — the palm of the hand
hirakeru to be opened; to become civilised; *hiraketa* civilised; *hirakenai* uncivilised
hiraku to open, to unfold, to commence
hiranosui seltzer water
hire the fins of a fish
hirō publication; — *suru* to publish
hirogeru to extend, to stretch out
hiroi wide, spacious, extensive
hiroiageru to pick up

hiromaru to spread (intrans.)
hiromeru to spread (trans.)
hirou to pick up
hiru day, noon, in the daytime; — *no day*
hirugoro about noon
hirumae forenoon
hirushoku the noon meal
hirusugi afternoon
hisashiburi a long time since
hisashii long (of time)
hishaku a ladle
hishibishi to aching, violently
hisho a summer-resort
hishodokoro a summer-resort
hishoryokō a journey to a summer-resort
hisoka ni secretly
hitai the forehead
hito a human being, a person;
hitobito all the persons, everybody; (antecedent to Relative Pronouns) Lesson 25, 151
hito-ashi one step, a little
hitode the going out of people
hitoe no simple
hitoemono an unlined suit
hitojini the dying or perishing of men; — *ga atta* persons died or perished
hito-kisha ato de by one train later
hito-kuchi a mouthful, a draught; — *ni, de* with one word, briefly
hito-mae de in the presence of others
hito-me one look; — *miru to* no sooner did (I, etc.) see; — *ni* at a glance
hito-me-sembon "at one look a thousand trees", Reading Less. 21
hironami common; — *ni* like other people
hitori one person; — *no* one (person); — *de* alone
hitorigoto soliloquy; — *wo iu* to talk to oneself
hitori-mae no for one person
hitoshio excellent
hitotōri as usual, ordinary; — *no* common, usual

hitots' one; once
hitozuki being liked or beloved;
 — *ga suru* to be liked or
 beloved
hitsuji a sheep
hitsuyō want, necessity; neces-
 sary, wanted
hitsuyōhin a necessary article
hiyakas' to look at things in a
 shop without buying, only to
 amuse oneself
hiyō expense; — *ga kakaru*
 it is expensive
hiza a knee; — *ni torits'ku* to
 cling to the knees
hizō no highly valued
ho a sail; — *wo ageru* to hoist
 a sail
hō a law, a rule, a usage
hō side, direction, means, way;
kono — I, Less. 20,127; *sono*
 — you, Less. 20,128; (to form
 the Comparative) Less. 7,
 49—50
hō the cheek
hōbi, go — reward
hōbō everywhere
hōchōjiman pride in a good
 kitchen; — *wo yaru* to be
 proud of one's good kitchen
hodo quantity; about, as much
 as, such as, like; *are* — so
 much, so often; *kore* — so
 much; *dono, dore, nani* — how
 much; *kore* — no so much,
 so many; *yoi* — *ni* properly,
 duly. Less. 32,187a); (Com-
 parison of Adj.) Less. 7,52;
 the . . . the Less. 7,53
hodokos' to impart, to bestow
hodokoshi alms
hōgyo, go — *ni naru* to die (said
 of the Emperor)
hōhō means, method
hoka exterior, outside; (*no* —)
 besides, except, Lesson 37,
 212; — *no* other, another;
sono —, — *ni* besides
hōkō service (of a servant); —
ni deru to go into service
hōkōgakkō the Artillery and
 Engineering School

hōkoku a report
hokori dust (in the air)
hokui north latitude
hombako a bookcase
home praise; *o* — *ni azukaru*
 I am praised by you
homehayas' to applaud, to cheer
homeru to praise
hommoto origin, the originator
hon a book
hon (Numerative) Less. 28,162,7
hon no true, real; — *ni* truly,
 really
honne real value, the weak side;
 — *wo hakaseru* to cause a
 person to disclose his weak
 side
honto = *hontō*
hontō truth; — *ni* in truth; —
no true, real
honya a bookshop, a bookseller
honyaku a translation; — *suru*
 to translate
hōridas' to fling away
hōrits' a law
horu to dig
hos' to dry; *hi ni* — to dry in
 the sun
hoshigaru to desire
hoshii, ga — is desirable; *wo*
 — *to omou* to think something
 to be desirable, should like
 to have it
hoshitsuri a star-festoon (in fire-
 works)
hosoi narrow, thin
hoson preservation; — *sareru*
 to be preserved
hossuru to desire, to wish for
hotohoto very
hotondo almost; (with a nega-
 tive) hardly
hotori neighbourhood
hōyū a friend
hyak'shō a peasant
hyō a critique
hyōban a rumour, a report; —
ga tats' a rumour is spread-
 ing; — *no* renowned
hyōito suddenly
hyorohyoro staggeringly; — *suru*
 to stagger, to swagger

hyokohyoko leaping, hopping
hyōshi beating time; — *ni* by
 the impulse of
hyōshigi a wooden clapper
hyōtan a gourd, a calabash
hyōten the freezing-point
hyotto suddenly
hyūhyū to whistling, roaring
 (as the wind).

I.

i the rush of which matting is
 made
i medicine
ibaru to boast, to be proud;
ibatta proud, splendid
ichi position
ichiba market
ichiban number one; first; —
saki ni first and foremost;
 (as a Superlative) Less. 7,54
ichi-bu shijū (one part, begin-
 ning and end) = all from
 beginning to end
ichi-dan eminent, particular
ichi-dō all together
ichiichi again and again
ichi-ji for a time
ichi-men the whole surface, en-
 tirely
ichi-nichi one day, all day long
ichi-ō once
ichi-on-chin the fee for a tele-
 gram
ichi-wari 10 per cent
ichi-ya one night
ie a house
ie no, Lesson 32,187 d)
ieru to be expressible, can say
ifuku clothes
igai no unexpected; surprised
igaku medical science
igaku-semmongakkō a medical
 special school
ii good, fine; (after the conces-
 sive form) to be able, can, to
 be allowed, Less. 6,44; Less.
 13,87; (after a conditional
 clause) Less. 17,105
ie no, Lesson 32,187 d)

iigon the last will and testa-
 ment, dying words
ikata expression
ikikaseru to cause to hear, to
 advise
iinokos' to leave word
iits'keru to order, to bid; to tell
 another's faults
iits'kus' to say all that can be
 said about; — *kurai* to speak
 until one becomes hoarse
iits'taeru to hand down (by
 tradition)
iwake an apology; — *suru* to
 apologise
ijirashisa emotion
ijiwaru to become ill-tempered
ijō above (inclusive and above),
 Less. 37,213: — *wa* the above
 said
i-ka the college for medicine
ika below, less than, Less. 37,
 213
ika a cuttle-fish
ikadasashi a raftsmen.
ikaga how?
ikahodo how much?
ikani how? — *mo* indeed, truly;
 in any case; — (Subordina-
 tive) *mo* however . . .; — *de*
mo anyhow; Less. 22; — *sen*
 what am I to do?
ikareru to be able to go
ikari anger; — *no* angry
ike a pond
ikebana flowers in vases
iken authority, influence
ikeru to be passable; *ikendai* it
 will not do, it is good for
 nothing; (after the affirmative
 emphasised Subordinative)
 not to be allowed, must not;
 Less. 5,39; Less. 13,84,
 (after the negative emphasised
 Subordinative) must;
 Less. 5,40; Less. 13,85,
 Less. 17,107
ikeru to keep alive; to put flo-
 wers in a vase so as to keep
 them alive
iketorareru to be caught alive

iki the breath; — *wo tsuku* to take breath; to sigh

ikinari, — *no koto ni* on a sudden, suddenly; by the suddenness

ikiru to come into existence; *ikita* living

ikitsuku to arrive at

ikken a prefecture

ikkō entirely, altogether; (with a negative) not in the least, not at all

ikkon a cup (of sake)

ikkyō one pleasure

i-kō dō-on (different mouths, the same sound) unanimously

iku to go, Less. 11,73; *soko ye itte wa* on the contrary, whereas, Less. 38,217

iku (Adj.) how many? Less. 22; — . . . *ka* many; — . . . *mo* every number, (with a negative) a few, Less. 22,141; — . . . *de mo* any number; — *tabi ka* many times, often; — *tabi mo* (with a negative) a few times

ikuji no nai powerless

ikura how much? Less. 22; — *ka* a certain amount; to some extent; — *mo* every amount, (with a negative) a little, Less. 22,141; — *de mo* any amount; — *sh'te* at so and so much; — *tote* however much

ikusa war; — *suru* to make war

ikutari how many persons? — *mo* (with a negative) a few persons

ikuts' how many? how old? Less. 22; — *ka* pretty many; — *mo* every number; — *de mo* any number

ima now; — *motte* now, till now
ima a sitting-room

imagoro about this time

imajibun about this time

imasara now at last

imashigata just now, a moment ago

imashime warning

imi meaning; — *no nai* meaningless

imōto a younger sister

inabikari lightning; — *ga suru* it lightens

inai inside, within

inaka the country (as opposed to town)

inakamichi a country road

inari the god of rice

Indoyō the Indian Ocean

ink ink (the English word)

innenzuku fate, destiny

inochi life

inoru to pray; to hope

inshi a stamp, a postage-stamp

inu a dog; — *no gei* dog-tricks

ippai (*hai* Numerative) one glassful, one cupful; — *haitta* full

ippaku lodging for one night;

— *suru* to lodge for one night

ippan no common, general; —

ni in general, commonly

ippō one side, in one direction; one party

ippon one bottle, see *hon* (Numerative); one round (in boxing, etc.)

ippuku (Numerative *fuku*) one whiff (as at a pipe); — *yaru* to take a whiff; — one hanging picture; Less. 28,162,10

irassharu to be (somewhere), to go, to come (of the 2nd person); *irasshai* be welcome! (for the sake of periphrase after the Subordinative) Less. 14,90, etc.

iremajiru to put into, to mix up, to add

iremono a vessel for holding anything

ireru to put in, to let enter; *cha wo* — to make tea

iri frequentedness; attendance

iriyō want, necessity; — *de aru* to be wanted, to be of need, to be of use

iro colour; feature (in a person's character); sort

iroiro various kinds; variously, in various ways

irori a firehole

iru I to shoot (with an arrow)

iru I to be (somewhere; said of living creatures); (for the sake of periphrase after the Subordinative) Less. 14,90, etc.; Less. 24,145; (after the stem) Less. 17,111

iru (II, 5) to enter

iru (II, 5) to want, to be in need of

iru (II, 5) to parch

isamashii bold, courageous; lively, brisk

isamu to be bold; *isande* boldly

isei power, might; — *no yoi* majestic

isha a physician

ishi a stone; — *no* (of) stone;

— *no ōi* rich in stones; —

no s'kunai stoneless

ishin, go — the restoration of the Emperor's authority in 1867

ishō wearing-apparel

ishō a plan; — *ni yotte* systematically

isogashii busy

isogi no pressing, urgent

isogu to hurry; *isoide* hurriedly

issakuban the evening before last

issakuchō the morning before last

issakujits' the day before yesterday

issakunen the year before last

issakuya the night before last

isshi a city

issho, (to) — *ni* together (with)

isshō the whole life

isshōkemmei putting one's life to the stake, with all one's might

isshu one kind

isshūkan one week

isshūki the first anniversary of a person's death

isso rather; *mō* — still more

issō twice as much, doubly

isu a chair; — *ni kakeru* to sit down on a chair

ita a board

itadaku (to put on the head), to receive (1st person), Less. 19,121, and 123, Note

itai painful

itami pain

itamu to pain, to ache; to be hurt or spoiled

itaru to attain, to arrive at; —

tokoro (de) everywhere

itas' to do (1st and 3rd persons), Less. 3,24; *dō itashimash'te* pray don't mention it

itatte very, in the highest degree; Less. 7,54

itazura mischief; — *(wo) suru* to do mischief, to be naughty

iten removal; — *suru* to remove

ito a string, thread

itoma leave of absence, dismissal; — *wo kudasai* please

dismiss me; *o* — *(wo) ita-*

shimas' I shall take leave now

its'ka five days, the fifth day of the month

itsu when? Less. 22; — *ka* some time; — *mo*, — *de mo* always;

— *mo no yō ni*, — *mo dōri*

ni as usual; — *made* how

long? — *made mo* however

long; — *nara*, — *no ma ni*

when? — *no ma ni ka* una-

wares; some time or other

itsu-shina five kinds

ittai properly speaking, on the whole

ittei no regulated, settled, fixed; — *suru* to be fixed

ittō the first class, Less. 29,165

ittokai a principal town

iu (Less. 11,75) to say; — *ni*

oyobazu unnecessary to say,

of course; *to* — (in attributive clauses) Less. 24, 146; (after the Desiderative form) Less.

17,110

iwa a rock

iwaibi a holiday

iwanya much more, much less, let alone

iware a reason; — *no aru* reasonable

iwareru to be able to say, can be said or named; to be spoken or said

iwau to celebrate; *engi wo* — *wake* to celebrate as a good omen

iwayuru so-called

iya nay! oh! or rather; — *sa* don't! — *mo* oh, dear, no!

iya na objectionable, disgusting, disagreeable

iyagaru to dislike

iyaku breach of contract; — *suru* to break a contract

iyashii low, mean; — *hito* a person of low rank

iyoiyo more and more, at last
izen former

izon difference of opinion

izumi a fountain, a spring

izure where? which? Less. 22;
— *ka* at some place or other;
one or other of the two; —
mo everywhere, each, both,
(with a negative) at none of
the two places, neither; —
de mo anywhere, each, both;
— however; in any case;
everywhere; — *no* what (of
what place)?

J.

ja = *de wa*

jakuten the weak point

jama hindrance, trouble; — *ni*
suru to look at as a hin-
drance or as being in one's
way; *o* — *wo itashimash'ta*

I have been disturbing you

janjan tinkle, tinkle! ding-dong!

ji a written character

ji time, hour; *yo* — four o'clock,
Less. 27,159; Less. 29,171;
nan' — *des' ka* what o'clock
is it?

ji earth, ground

ji texture, fabric

jibiki a dictionary

jibun self; — *no* one's own;
— *de* self; Less. 20,132

jibun time; *wakai* — *ni* in one's
young days, when young; —

when, Less. 17,106; Less.
38,218

jidai period of time, age

jigoku hell

jiisan, o — an old gentleman,
a grandfather

jiji grandfather; an old man

jijits' hour and day

jikan interval of time, time,
hour; *yo* — four hours, Less.
27,159

jiki (ni) immediately, at once

jiki a favourable moment, a
chance

jikō the weather

jikoku time, hour

jiman conceitedness, self-praise;
— *wo suru*, — *wo iu* to boast

jimen the ground, a plot of
ground

jimmin the people (of a country)

jinmu affairs, business

jimushits' a study

jinan a second son

jinjō ordinary; — *shōgakkō* an
ordinary primary school; —
shihangakkō an ordinary nor-
mal school

jinki sacred vessels, the Crown
jewels

jinkō population; — *no ōi* den-
sely populated; — *no s'kunai*
sparsely populated

jinkō work of man; — *teki no*
made by men, artificial

jinriki = *jinrikisha*

jinrikisha a two-wheeled carri-
age drawn by a man

jippi truth or untruth

jiryō medical treatment

jisan suru to bring with one

jisats' suicide; — *suru* to com-
mit suicide

jisets' a season, a time

jishin self, Less. 20,132

jissai a fact, reality; — *no* ac-
tual; — *ni* actually

jitsu, — *wa*, — *ni* in truth,
really, indeed

jitsubuts' the real thing, the
original

jitto firmly, fixedly

jiyū freedom; — *na* free; —
ni freely, without constraint
jiyūkekkon freely choosing one's
 consort
jō (Numerative) Less. 28,162, 16
jō, o — *san* your daughter, a
 young lady, Miss . ., Less.
 3,21
jō concerning, according to,
 with regard to, Less. 37,213;
 the first part (of a literary
 work), Less. 29,165
jō (a measure of length) 10 *shaku*
jō a lock
jōbu solid, strong
jōbukuro a letter-envelope
jochū a maidservant
jōdan a joke; — *wo iuna* you
 are not in earnest!
jōdeki a great success
jōfu fine cloth
jōge high and low
jōgi a ruler
jōkisen a steamer
jōmae a lock
jōsaku a good plan
jōtat's progress, advance
jōtō first-class
jōyaku an agreement, a treaty
jōzu na skilful
jū, o — *no mono* nests of boxes
 containing food
juban a shirt
jūbun (ni) enough, plenty, suffi-
 cient
jūji the head-priest (of a Bud-
 dhist temple)
juku (suru) to ripen; — *yō ni*
 that they grow ripe
jūkyo residence, abode
jūkyō the teachings of Confucius
jumoku a tree
jun the third part of a month,
 a period of ten days, Less.
 29,165
jū-ni-hitoe twelve unlined gar-
 ments (Reading Lesson 17)
junjo the regular order or turn
junsa a policeman
junsui pure, undefiled
junyōkan a cruiser
jūryōmenkyo a shooting licence

jūsha followers, retainers.

K.

ka a mosquito
ka a college
ka (Numerative) Less. 28,162,
 21—22: (expressing duration
 of years and months) Less.
 29,170
ka (Interrogative Particle); *to* —,
 Less. 38,216; (forming Inter-
 rogative Pronouns and Ad-
 verbs) Less. 22, 136, etc.; —
shira, — *mo shirenai* (after
 the verb) maybe, perhaps,
 Less. 30,182
kaban a trunk
kabe a wall
kaboku a flowering tree
kaburu to put on the head
kachi de on foot
kachiashi de on foot
kachiguri dried chetsnut kernels
kachikachi clashing, clicking,
 clatter! clatter!
kado a corner
kadoguchi the entrance of a
 house
kaeri the way back
kaerimichi the way back
kaeru a frog
kaeru to be capable of being
 bought
kaeru to change (trans.)
kaeru (II, 5) to return; *kaette*
 on the contrary, rather, even
 (Less. 7,49)
kaes' to give back
kagami a mirror
kagami (= kagamimochi) a cake
 in the shape of a mirror
 (Reading Less. 15)
kagamibiraki cutting the mirror-
 cake
kagamu to crook, to stoop, to
 squat; *kagande oru to* be
 squatting
kage shade, shadow; *o — (sama)*
de (owing to your influence),
 thank goodness!

ka-gen-jō-jō the first four rules of arithmetic, Less. 29,173
kagi a hook, a key
kagiri a limit; — *no aru* limited; — *no nai* unlimited
kagiru (II, 5), *ni* — to limit to, to be limited or restricted to, to be bound to
kago a sedan-chair
kagu to smell (trans.), to scent
kagyō a calling, a regular occupation; — *wo suru* to enter a trade
kahei a coin, cash
kai a time, Less. 29,174
kai a meeting, an association, a club
kai a story (of a building)
kaidori an outer garment (Reading Less. 17)
kaigan the coast, the sea-shore
kaigo repentance
kaigun the Navy
kaigundaigakkō a naval academy
kaigunheigakkō the naval college
kaigyō opening or commencing any business, opening the traffic (as of a railway); — *suru* to open the traffic
kaikōba a harbour open to foreign trade, a Treaty Port
kaikyō a strait, a channel
Kaikyōshokuminchi The Straits Settlements
kaikyū a degree of rank
kaimenjō above the sea-level
kaimono shopping, purchasing
kaimu not at all
kainushi the proprietor of an animal
kairan confusion; — *da* to be confused
kairyō improvement
kairyōjidai a period of reform
kaisei revision, amelioration; — *serareru* to be ameliorated
kaisha a company, a partnership
kaisuiyoku a sea-bath
kaji a fire, a conflagration; — *ga deru* a fire breaks out
kajiru to gnaw

kaka a mother; a wife
kakaru to hang (intrans.); to occupy, to take (as time): to cost; *ni* — to depend on; to fall (as in illness); *isha ni* — to consult a physician
kakawaru, *ni* — to relate to, to concern; *ni kakawarazu* not minding, in spite of
kakebana flowers in hanging vases
kakemono a hanging scroll
kakene an overcharge; — *wo iu*, — *wo suru* to overcharge one
kakeru to hang (trans.), to put; to pour, to sprinkle; *kane wo* — to stake money; *ni toi wo* — to ask one a question: (*koshi wo*) — to sit down; *o kake nasai* Please take a seat!
kaki a hedge, a fence
kaki the summer season
kakimono a document; — *wo suru* to write
kakka Your or His Excellency
kakka each branch of instruction, each college
kaku every
kaku jits' every other day, Less. 29,174
kaku to be in want of, to be short of
kaku to write, to paint; *to* — (attributive clauses) Less. 24,146
kaku thus, in this way
kakubets' special, particular; — *na* special, particular
kakuregasa a magic hood
kakuremino a magic cloak
kakus' to hide, to conceal
kakutei ni definitely
kama a kettle
kamaeru to assume a position or attitude, to behave
kamau, *ni* — to care for, to mind; *kamawazu* carelessly; *kamawanai* it does not matter
kamben patience, forbearance; — *suru* to forbear, to pardon
kambyō nursing the sick; — *suru* to nurse a sick person

kame a tortoise
kame a jug
kami the upper part; — *shimo*
ni up and down
kami the hair of the head; —
no kazari hair-ornament
kami paper
kamihariko a paper bag
kaminari thunder
kamisan, o — your, or his wife,
 Mrs . . ., Less. 3,21
kamiseizōkaisha the Paper Manu-
 facturing Society
kamishimo upper and lower
 part, the whole body; (for-
 merly) a robe of state
kamits'ku to bite
kammuri a crown
kammurijirushi the crown-mark
 (a certain trade-mark)
kamo a wild duck
kampeishiki a military review
kampi de at the expense of the
 Government
kampuku suru to admire
kan warm sake
kan (a fictitious coin), 1 *kan* =
 1000 *mon*
kan (duration) during, Less.
 29,170, 171; between, Less.
 37,207
kana the Japanese syllabic
 writing
kanai family; a wife, my wife;
 — *no aru* having a wife,
 married
kanarazu certainly
kanari tolerably, passably, midd-
 ling; — *no* tolerable, passable
kanashii sorrowful, sorry, dis-
 tressed, grieved
kanashimi sorrow; — *suru* to
 feel sorry
kanashimu to feel sorry, to be
 distressed
kanau, ni — to correspond, to
 equal
kandankei a thermometer
kane metal; money
kanegane constantly
kanemochi riches, wealth; a rich
 man

kaneru (after the stem of verbs)
 to be able, can
kanete beforehand
kanezashi (a measure of length
 used to measure houses and
 implements) = 30 cm
kanga ni elegantly, gracefully
kangae thought
kangaedas' to contrive
kangaeru to think
kangaku Chinese learning
kan-i official rank
kan-in an official
kanjiiru, ni — to admire
kanjin no important, essential
kanjiru to feel; *ni* — to be
 touched or affected by
kanjō calculation, account; —
suru to calculate, to count up;
 — *ga atte oru* the calculation
 is all right
kankats' jurisdiction
kankei connection, relation; (*ni*)
 — *suru* to stand in connection
 (with), to have to do (with)
kannin indulgence, forbearance;
 — *suru* to forbear, to have
 indulgence
kanri an official
kanrits' founded by the Govern-
 ment
kanryakushugi an abridged pro-
 cedure
kansets' ni indirectly
kanshin admiration; — *suru* to
 admire; — admirable; — *ni*
 admirably
kantai a squadron
kantan ni briefly, concisely,
 simply
kantoku supervision; — *wo suru*
 to supervise
kanzashi a hairpin
kao the face
kaoku a building
kaots'ki the face
kara from, out of; since, Lesson
 37,203; (after the Subordina-
 tive) since, after, Lesson
 13,88; because, Lesson 38,217
karada the body of any living
 creature

- karakami* wall-paper
karas' a crow
kare (that one), — *kore* to in such and such a way
kareru to fade
kari ni temporarily, for the time being
kari to chase; — *wo suru* to hunt
karidas' to hire, to borrow
karikomaseru to cause to trim
karinushi a borrower, a debtor
kariru to borrow, to hire
karits'kus' to expel entirely
karonjiru to think lightly of
karu to hire, to borrow
karui light (not heavy)
kas' to lend, to let or rent
kasa a broad-rimmed hat; an umbrella
kasane gasane repeatedly
kasaneru to pile up; *kasanete* again, several times
kasegu to work, to toil
kashi, o — cake, sweetmeat
kashi (no ki) an oak-tree
kashikomaru respectfully to receive an order; *kashikomari-mash'ta* all right, sir! Less. 14,92, Note
kashinushi the lender, a creditor
kasumi haze, mist
kata side; *o* — (polite) gentleman, lady; — one side, one of two, Less. 29,174
kata form, type, a pattern
kataashi one foot
katachi form, shape; — *no nai* without substance or foundation
katadema ni besides one's own work
katadoru to imitate
katagata at the same time
katai hard, firm; strict, honest
kataki an enemy; — *wo toru* to take one's revenge
katamaru to be condensed, to become hardened, to crowd together
katame one eye
katami a token of remembrance, a keepsake; — *ni* as a keepsake
katana a sword
katappō one (of two); — — one..., the other, Less. 23,143
kataru to tell, to relate
katate one hand
katawara side; by the side of; *no* — *ni* by the side of, with, Less. 37,213
katazuke wo suru to put aside
katō the lower class
kats', ni — to conquer, to defeat, to overcome
katsuo the bonito; — *no shio-kara* salted bonito
katte a kitchen
katte once, previously
katte na optional, to one's liking; — *ni* as one likes, as one chooses
kau to buy; *kōta*, Less. 11,75
kawa a river
kawa a side; *kono* — *no* of this side
kawabata the riverside
kawabiraki the Opening of the river (a festival)
kawagishi the bank of a river
kawaigaru to love
kawairashii lovely
kawaiizakari the greatest charm or loveliness
kawakami the upper part of a river
kawaku to become dry; *nodo ga kawaita* the throat has become dry, to feel thirsty
kawa-mukō no kaji a fire on the other side of the river (something one need not care for)
kawara a tile
kawarazu unchanged
kawari a change; — *wa nai* nothing has changed; *sono* — (*ni*) instead of it; *no* — *ni*, or — *ni* (after a verb) instead of, Less. 37,214
kawaru to change (intrans.); *kawatta* different, other; *ka-watte* instead

- kawazu* a frog
kayaku gunpowder
kayōbi Tuesday
kayoichō a pass-book
kayou to go to and fro, to attend at
kayu rice-gruel
kazakami the direction from which the wind blows
kazamuki the direction towards which the wind blows; a turn or change
kazari an ornament, decoration
kaze wind; — *wo hiku* to catch cold
kazehiki catching cold
kazoeru to count
kazoku a family
kazoku the nobility
kazokujogakkō the Nobles Female School
kazu a number
kazu no ko the dried roe of herring
ke (in compounds) a house, a family
kega a wound, injury, harm; — *wo suru* to be hurt, to get wounded
keganin a wounded or injured person
keiba horse-race
keibajō a race-course
keishichō the Metropolitan Police Board
keiji a placard
keikikyū an air-balloon
keiko practice, study, a lesson; — *suru* to practise, to study
keirei respectful salutation; — *wo suru* to bow respectfully
keisha a slope
keitō a system
keizai economy, political economy
kekka result, consequence
kekko na splendid; *nani yori* — more splendid than anything, exceedingly nice (Less, 7,48a)
kekkon marriage, a wedding
kekkonshiki wedding ceremonies
kembuts' looking at, sight-seeing
kembuts'nin a spectator, a looker-on
kemono a four-footed animal
kemuri smoke
ken (Numerative) Less. 28,162, 4
ken a prefecture
kenchiku a building
kenka quarrel, dispute; — *suru* to quarrel, to dispute
kenkyū suru to examine, to explore, to investigate
kennon danger
kenrits' established by a prefecture
kentō an aim, a direction; — *wo ts'keru* to pay attention to the aim
kenyaku economy, thriftiness; economical, thrifty
kerai a vassal
keredo, keredomo but, however
kes' to extinguish, to put out
kesa this morning
kesahodo this morning
keshikaran' improper, impudent, outrageous
keshiki a view, a scenery, appearance
keshōdōgu toilet utensils
kesshin resolution; — *suru* to make up one's mind
kessh'te (with a negative) never
kessuru to decide, to settle, to determine; *ni* — to decide for
kets' the end
ketto (from the English blanket) a rug
ki a tree; wood; — *no* of wood, wooden
ki the spirit, mind, feeling; — *ga tsuku* to recollect, to notice, to perceive; — *ni iru* to be agreeable to one, to please; — *ni naru* to be anxious about; — *no kiita* smart, skilled; — *no hayai* irritable; — *no noroi* phlegmatic; (*ni*) — *wo ts'keru* to pay attention to, to be careful
kibidango millet-dumplings
kibishii severe, awful, acute

kiburi the shape of a tree
kichigai a lunatic; mad
kidō the orbit; — *wo egaku* to describe the orbit
kieru to be extinguished, to go out
kifu a donation (made to a public institution)
kigen the bodily feelings; *go* — *yō* (*oide nasai*) I wish you good health! a pleasant journey to you! *go* — *yoroshiū gozaimas' ka* are you quite well?
kigu an implement, a utensil
kiiroi yellow
kiji a pheasant
kikaeru, (*kimono wo*) — to change one's clothes
kikaseru to cause to hear; *hanash'te* — to tell
kikata style of clothing; *kimono no* — style of dressing oneself
kiken danger
kiken a gentleman of rank; — *shinshin* persons of rank and eminence
kikiawaseru to inquire about, to make inquiries
kikidas' to find out by hearing, to hear
kikiire hearing and approving
kikiireru to lend one's ear, to listen, to assent, to grant
kikime effect
kikishiru (*II*, 5) to recognize by hearing
kikō climate, weather
kikoeru to be audible
kikori a woodcutter
kiku to be efficacious, to have effect; to hear; (*ni . . . wo*) — to ask (something of a person)
kiku the chrysanthemum
kimari a fixed arrangement, a rule, regulation; — *waruku omou* to be confused
kimaru to be settled or fixed; to be limited; *ni* — to be restricted or limited to
kimbyōbu a gold-paper folding-screen

kimeru to fix, to settle
kimi lord; you, Less. 20,128
kimo the gall-bladder; courage; — *wo nomareru* to be frightened
kimono clothing, clothes
kinpen vicinity, neighbourhood
kimpō neighbourhood, vicinity
kimyō na strange, wonderful
kin gold; — *no* of gold, golden
kin a pound
kinchaku a purse
kindan prohibition
kinen remembrance, memory
kin-en prohibition of smoking; — *no hako* compartment for non-smokers
kinjiru to forbid, to prohibit
kinjits' a few days hence
kinjo neighbourhood, vicinity; — *no hito* a neighbour
kinjōtei the present Emperor
kinka gold coins
kinnen late years, recently
kinō yesterday
kinodoku, *o* — (*sama*) I am sorry for your sake; *o* — *da ga* I am sorry, but
kinrai recently, lately
kinu silk
kinyōbi Friday
kioku the memory
kippu a ticket; *ittō no* — or *ittō-gippu* a first-class ticket
kippuuri a ticket-clerk
kirai disliking, averse to; — *des'* to be averse to, to dislike
kiraku ni free from care
kirau to dislike
kirei na clean, nice; — *ni suru* to clean
kireizuki fond of cleanliness
kiri cutting, stop; only, since, from, after; *sore* — at once; Less. 32,187a)
kirikakeru to begin to cut, to commence to attack
kirikiri to creaking, squeaking
kiritto sharp, cutting
kiru I to put on (clothes), to have on, to wear

- kiru* (II, 5) to cut
kiryō countenance, looks; —
 no ii handsome, beautiful;
 — *no warui* ugly
kisama you, Less. 20,128
kisaseru to cause a person to
 put on clothes
kiseru to dress a person; to
 overlay, to lay around, to
 plate
kisesaseru to cause a person to
 dress someone
kisha a railway train
kishi a shore
kisoku a rule, regulations
kitai na strange
kitaku suru to return home
kitanai dirty, ugly
kitei fixing, settling, an estab-
 lished rule, regulations
kiten intelligence
kitsui courageous; strong
kitsune a fox
kitte a postage-stamp
kitto certainly, surely
kiwa brink, edge
kiwameru to determine
kiwamete positively
kizamu to chop
kizuku to build; *hito no yama*
 wo — groups of people gather
kizuku to remember, to think
 of; *kizukazu ni otta* I did not
 think of it
kizukuri a plantation; — *wo*
 suru to plant
kke Less. 38,219
ko (Numerative) Less. 28,160
 and 162,22
ko a child, the young of any
 animal; — *wo umu* to give
 birth to a child; to spawn;
 (after women's Christian name)
 Less. 39
kō so, in this way; — *iu*, — *iu*
 yō na such (a) . . . (as this);
 — *sh'te*, — *iu yō ni* so, in
 this way; Less. 21
kō engineering
kō a journey
ko-akindo a retail dealer, a shop-
 keeper
koban name of an ancient gold
 coin
koboku an old tree
kobu a tumour
kobun old literature
kobune a boat
kobutori taking off a tumour
kōbuts' a food which one is
 very fond of
kochi here; I; — *ye* hither,
 Less. 20,127
kochira here; I; — *ye* hither,
 Less. 20,127
kodomo a child
koe the voice; *ōki na* — *wo*
 ageru, das' to cry with a loud
 voice; — *araarashiku* vio-
 lently, harshly, in a wild voice
kōen a public park
koeru to cross over, to go be-
 yond
kōfuku happiness
koga na old and elegant
kōgaku engineering
kōgaku-semmongakkō a technical
 special school
kogidas' to begin to row, to
 start
kogimawaru to row about
kogoe de with a low voice
kogoto fault-finding, scolding,
 blame; — *wo iu* to scold, to
 blame
kogu to row
koi the carp
kōi kindness, favour
koicha a strong infusion of
 powdered tea-leaves
koishigaru to long
koishii longed for; *wo* — *to*
 omou to long for
koishisa longing
koits' (= *kono yats'*)
kōji technical works
kojiki a beggar
kojin an individual
kojūto a sister-in-law (the sister
 of the husband who lives in
 the same house with him)
kōkai navigation, a voyage
koke moss
kokkei jokes, pun

koko this place, here; — *na* such (a)
kōkō vegetables pickled in salt
kōkō filial piety; — *na* dutiful (towards one's parents)
kokochi the feelings; — *ga ii* the feelings are good, one feels well
kokoera hereabouts
kōkōmono a dutiful child
kokonoka nine days; the ninth day of the month
kokoro the heart; — *ni kakeru* to be anxious
kokoroe understanding, apprehension; — *ga aru* to understand
kokoroeru to know; *kokoroete* deliberately, knowingly
kokorogake care
kokoromi a trial
kokoromochi the feelings; — *ga suru* to feel; — *wo yoku saseru* to make feel agreeable
kokorone true feelings
kokoroyasui, *to* — intimate with, to be on friendly terms with
kokoroyoi agreeable, comfortable, well; *kokoroyoku naru* to become well again, to recover
kokorozuku, (*ni*) — to pay attention (to); *kokorozukazu* without perceiving
kokuchū in the country
kokudaka amount of income (of the former feudal lords)
kokumin the people, the nation
kokushibyō the plague
kokyō one's native place
komagoma to minutely, in detail
komai small, trifling
komaka na small, minute; — *ni* minutely
komakai small, fine
kōman na haughty
komaru, (*ni*) — to be in a trouble (about, for), to be embarrassed, to be at a loss, to be in a difficulty
komban to-night; — *wa* good evening!

kombanjū in the course of this evening
kombu a kind of edible seaweed
kome raw rice; — *no meshi* food made of rice
komu to shut oneself up, to be full; to be crowding
kōmuru to receive respectfully
kon (Numerative) Less. 28,162,9
konaida the other day, lately
konarenikui hard to digest
konareyasui easy of digestion
konata this side, here
konchō this morning
kondo this time; — *no* this time's, this
kongets' this month
kon-i friendship, intimacy
kon-in wedding
konjō natural disposition, temper
konna such (a) . . . (as this); — *ni* in such a way (as this)
konnai difficulty, embarrassment
konnen this year
konnichi to-day; — *no* to-day's; — *wa* good day!
kon-in marriage
kono (Adj.) this; — *yō na* like this; — *yō ni* in this way, Lesson 21,133, etc.
konoe the Imperial Guards
konogoro lately, recently, nowadays
konomi liking; *o* — *shidai ni* just as you like, as much as you like
konomu to like, to be fond of
konowata the salted viscera of the trepang
konrei a wedding
konya to-night
koppu a cup, a glass; — *ni* *ippai* a glassful
koraeru to endure; *wo* — to suffer from
korai from olden times
korareru to be able to come
koras' to concentrate one's thoughts (upon something), to apply oneself to

- kore* this, Less. 21,133; — *to iu* properly so called; — *hodo* so much, such; — *de* with this; — I say! — *wa* — *wa* oh! oh! — *kara* henceforth, now; — *made* up to here, till now
- korerabyō* the cholera
- kōri* luggage, a trunk
- kōriya* an ice-cream shop
- koro* time; *sono* — at that time
- korobu* to tumble down, to fall down
- koros'* to kill
- kos'* to cross (as a mountain);
o *koshi de gozaimas'* you go or travel
- kosai ni* minutely
- kōsan* capitulation; — *suru* to capitulate, to give in
- kosas'*, *kosash'te oku* to cause to cross or to fly over
- koseki* ruins
- kōshaku* explanation; — *suru* to explain
- koshi* the loin; — *ni ts'keru* to fasten to the loin; — *wo kakeru* to sit down (as on a chair)
- koshikake* a chair, a bench
- kōshiki* established form
- kōshin* a filial heart
- koshiraeru* to make, to make ready
- koso* (emphatic particle) just, precisely; *sore* — precisely this, Less. 32,187 b)
- kōsoin* a Court of Appeal
- kossori (to)* secretly
- kosui* a lake
- kotaeru* to answer, to reply
- kōtats' ni* orally, by word of mouth; — *ni suru*, — *ni sh'te oku* to give oral instruction
- kotchi* = *kochi*
- kōtei* an emperor (said of foreign emperors)
- koto* a thing (abstract); — *no hoka* extraordinary, exceptional; extremely; — *wa naranai* or *ikenai* (after the Present tense) not to be obliged, must not, Less. 13,84; (periphrastically) Less. 16,99; — *ga aru*, Less. 16,101; — *ga dekiru*, Less. 16,102; (as an antecedent) Less. 25,151; — *ni* especially
- kōtō* upper; — *shōgakkō* an upper primary school; — *shihangakkō* an upper normal school
- kotoba* word; *ni* — *wo kakeru* to address one
- kōtōgakkō* a higher middle school
- kotogara* a case, circumstances, a fact
- kōtōkan* a high official
- kotoshi* this year
- kotowari* a reason, reasoning; a refusal; an excuse; — *wo suru* to refuse; — *ni suru* to decide to refuse
- kotowaza* a proverb
- kotozuke* a message, a commission
- kōtsū* intercourse, communication; *to* — *suru* to have intercourse with
- kottōhin* curios, a curiosity
- kou* to ask, to request, to solicit
- koume* (pronounced *komme*) small plums
- kourishōnin* a retail dealer
- kowagaru* to be frightened
- kowagowa* timidly, with fear
- kowai* frightful, afraid
- kowareru* to break (intr.), to be broken
- kowareyasui* easily breakable
- kowas'* to break (trans.)
- koyū*, — *no* own, peculiar, innate
- kozō* a young priest, a boy
- kōzokugata* the members of the Imperial family
- kozukai* a servant
- ku* pain; — *mo naku* without pain
- kū* an empty space; the atmosphere
- kubets'* difference; — *suru* to distinguish

kubi the neck, the head
kubiru to tie into a bunch
kuchi the mouth, an opening
kūchū the atmosphere, the air
kuda a tube
kudaranai foolish
kudaru, (*wo*, *kara*) — to descend (from)
kudasaru to give, to bestow (2nd and 3rd persons); (after the Subordinative) to be pleased to (do), Less. 3,25; Imperative Less. 17,108
kuenai not to be eatable
kufū a contrivance, a plan; — *wo koras'* to ponder over a plan
kuge the former Court nobility
kugi a nail
kuiage, — *ni naru* to lose one's daily bread
kuimono food
kujiku, *ashi wo* — to sprain one's foot
kujirazashi (a measure of length used to measure drapery) = 37 cm
kuki a stalk
ku-ku the multiplication-table
kuma a bear
kumi (Numerative) Less. 26,155; Less. 28,163,29
kumiuchi a hand-to-hand fight
kumo a cloud
kumoru to get cloudy; *kumotta* cloudy, turbid
kumos'ke a sedan-chair bearer; — *hada* the habit of sedan-chair bearers
kumu to join or unite
kumu to draw (as water)
kun Mr., Less. 3,21
kuni a country; native country or province; *kuniguni* all countries, various countries
kura a fireproof storehouse, a godown
kuraberu, *ni*, *to* — to compare with
kurai degree; to such an extent that; about; *kore* — so much; *dono*, *dore* — how much;

kore — no so much, so many; Less. 32,187 a); — *ni tsuku* or *tsukareru* to ascend the throne
kurai dark
kuras' to spend the time, to live
kurashi a livelihood, a living
kurau to devour
kuregata about sunset
kureru to set (as the sun); to be darkened; *namida ni* — to be blinded with tears
kureru to give, to present (2nd or 3rd person); (after the Subordinative) to do in favour of somebody, Less. 3,25; Imperative: (o) *kure*, *kunnasai*, *kunna*, Less. 17,108
kuriawaseru to manage it to have time (for something)
kurige chestnut colour (said of horses)
kurō trouble, pains; *go* — (*sama*) you have had much trouble, thanks for your trouble
kuroi black
kuru to come, Less. 12,77; Less. 18,119
kuruma a wheel; a carriage
kurumadaiku a cartwright
kurumadome shutting off a street for carriages
kurumaya an owner of carriages; a *jinrikisha*-man
kurumi a walnut
kurushii painful, in pain
kurushimu to suffer pain, to grieve
kusa a plant, a herb, grass
kusabana a flowering plant
kusaibansho a District Court
kusaru to turn putrid; *kusatte* *oru* putrid, stinking
kūseki an empty seat
kus'kus', — *warau* to chuckle
kusuburu to be smoky; *kusubutte* *oru* to be smoky
kusuri medicine; — *ni naru* to be medical, to be wholesome, to be good for one's health
kutabire tiredness

kutabireru to get tired
kuts' a shoe
kutts'keru to attach to
kuttsuku to stick to
kuu to eat
kuwabara a word uttered as a charm to protect one from thunder
kuwaeru to add; to keep in one's mouth
kuwashii minute, exact
kuyamu to condole; *o kuyami mōshimas'* I condole with you
kuyashigaru to feel regret
kuzu waste matter, rubbish, scraps
kuzus' to crush; to change (as money)
kyaku, o — a guest, visitor; — *wo suru* to receive guests, to give a feast
kyaku (Numerative) Less. 28,162, 18
kyakushits' a reception-room
kyō the sacred books of the Buddhists
kyō to-day; — *no* to day's
kyōdai a brother, a sister, brothers and sisters
kyodō conduct, behaviour
kyōiku education; — *no aru* educated; — *no nai* uneducated; — *suru* to educate
kyōjū in the course of the day
kyonen last year
kyōō a feast, an entertainment
kyori distance
kyōshi teacher
kyū ni precipitately, suddenly, quickly
kyūchū the Imperial Palace
kyūjits' a holiday; *nats' no* — the summer holidays
kyūka vacation, holiday; — *ga deru* holidays are given
kyūkin wages
kyūkuts' na bothering
kyūreki the old calendar (before the year 1874).

M.

m' hm!
ma interval of space or time; a room; (Numerative) Less. 26,155; — *ga nai* no time more; — *mo naku* without delay, in a moment; — *ni au* to be in time; to answer the purpose, to be suitable
ma truth; — *ni ukeru* to think to be true
mā indeed! (= *mō*) already; — *s'koshi* a little more
machi a town; a street (in a town)
machiaishits' a waiting-room
machimōkeru to be prepared and wait for; to expect
machinami rows of houses (as of a town)
mada still; (with a negative) not yet
made, ni — as far as, up to, to, till; — *mo* even (to); — *ni* till, Less. 37,205; Less. 38,217
mado a window
mae the front; before; ago, as long as; — *no* in the front, in the forepart; former, mentioned before; *no* — *ni* before, as long as (not), Less. 37,208; — *motte* beforehand; — *kara* beforehand; — a portion, Less. 29,174
maebure announcing beforehand the coming of a person; — *suru* to announce
magai imitation; — *no* imitated
magaru to bend (intr.); (*wo*) — to turn (round); *magatta* bent, crooked
mago a pack-horse driver
magoi the common carp
magomago, — *suru* to act in a hesitating way, to be irresolute; — *sh'te* bewildered
mai every, Less. 23,143
mai (Numerative) Less. 28,162, 8;
yo- — 4 pieces, Less. 27,159
maiasa every morning
maiban every evening
maigets' every month

maihi every day
mainen every year
mainichi every day
mairu (II, 5) to go, to come
 (1st and 3rd persons); to be
 defeated
maishū every week
maitoshi every year
maitzuki every month
maiyo every night
makaseru to commit to, to en-
 trust
make, o — ni into the bargain
makeru to be beaten, to be de-
 feated; (*nedan wo*) — to beat
 down the price, to lower the
 price
maki firewood
makie gold lacquer; — *no aru*
 gold lacquered
makka na deep red
makkai deep red
makkura na perfectly dark
makkuro deep black, perfectly
 black
makoto truth; — *ni* in truth,
 truly, indeed
maku a curtain; — *wo shimeru*
 to draw the curtain; to stop
 the performances (of a theatre)
makura a pillow
makuramoto near the pillow; —
ni tsuku to keep (intr.) near
 the pillow
mama state, condition; *sono* —
 just as it is, without changing
 anything; *sono — ni sh'te oku*
 to leave something as it is, to
 leave alone; — *yo!* leave it as
 it is!
mamagoto playing tea-parties
mamahaha a stepmother
mame healthy
mame beans
mamoru to watch, to keep, to
 protect
man full; — *roku-sai* full six
 years old
manabu to learn
manako the eye
mane imitation; (*no*) — *wo suru*
 to imitate (one), to do like ...;

— *no shiyō* means or possi-
 bility of imitating
maneku to beckon, to invite
man-ichi (one out of ten thou-
 sand), (at the head of sentences)
 even though, should ... happen
 to, Less. 38,217
mankai full bloom
mannaka the middle
manzan the whole mountain
manzara entirely
manzoku contentment; — *suru*
 to be content; — *sh'te* feeling
 satisfied
mappira earnestly; — *go men da*
 I earnestly beg your pardon;
 thanks, I would rather not
mare na rare; *mare ni* seldom,
 rarely
maru de entirely
mas' (auxiliary verb) Less. 2,15;
 Less. 3,18; Less. 4,26; Less.
 11,72; Imperative Less. 17,108
mas' to add, to increase (trans.
 and intrans.); *izen ni mo*
mash'te even more than be-
 fore
masakari full bloom
masaru, ni — to surpass, to exceed
mashi (increase), *yorii* — (for all
 that) better than, Less. 7,52
mashiro entirely white
mas'mas' more and more
masshiro na entirely white, pure
 white
mata again, moreover, besides;
 — *wa* or
matas' to cause to wait; *ma-
 tash'te oku* to cause to wait
mataseru to keep one waiting
mato a target, the aim, the goal
matomaru to be finished or settl-
 ed
mats' (*no ki*) the pine tree
mats' to wait
mats'bara a plain dotted with
 pine trees, a pine wood; —
goshi ni across the pine-wood
matsuri a festival
matsuru to celebrate
mau to turn round, to dance
mawari a turn, rotation, surroun-

- ding; — *ni* around, round about, Less. 37,213
mawarimichi a roundabout road
mawaru, (wo) — to turn (round); to wander about (through);
yoi ga — to be drunk
mayou, (ni) — to go astray (somewhere); to be bewildered;
michi ni — to lose one's way
mazaru to mix (intr.)
mazeru to mix (trans.)
mazu in the first place, firstly; still, however; well!
mazui nasty to eat; broken (as a language); *kuchi ga* — to have a bad taste in one's mouth
me an eye; — *ga mieru* to be able to see, Less. 30,178; — *no chikai* shortsighted; *o — ni kakaru* to see or meet (1st person); *o — ni kakeru, ireru* to show (1st person), Less. 19,124; — *ni tats', tsuku, tomaru* to strike the eye, to be conspicuous; — (forming Ordinal Numbers) Less. 29,164.
meaki one with eyes open (as opposed to a blind person)
mechō a female butterfly
medetai auspicious, lucky; *o medetō gozaimas'* I congratulate you
meguri a turn, rotation; round about, Less. 37,213.
meguru, (wo) — to turn (round), to wander about (through)
meian a good idea, an excellent plan
meibuts' a production for which a place is famous
Meiji the name of the present period, which began 1868; — *seifu* the Government of the new period
meimei everyone, Less. 23,143
meirei an order, a command
meisho a celebrated place
meiwaku perplexity, trouble
meizuru to order; *to* — (after attributive clauses) Less. 24, 146
mekake a concubine
mekashi suru to adorn oneself
mekkachi one-eyed; a one-eyed person
mekura blindman
memboku (the countenance), — *ga nai* I am ashamed
memie an audience, meeting
men (Numerative) Less. 28,162, 17
men a surface
men, go — permission, excuse, pardon
mendō trouble; — *na* troublesome, bothering
mendōkusai troublesome
menkyo permission, licence
mes' (used to denote any action of the 2nd person) to eat, to drink, to put on (as clothes), etc., Less. 19,125; *o ki ni* — to be agreeable to (you).
mesameru to awake
meshi boiled rice, a meal
meshiagaru to eat, to drink, to smoke (2nd person), Less. 19,125; (Imperative) Less. 17, 108
meshimono clothes (of the 2nd or 3rd person)
meshits'kai a servant
mesomeso gently weeping
mets'keru to discover
mezameru = *mesameru*
mezurashii strange, wonderful, curious
mi a fruit
mi the body, self, person
miageru to look up; *miageta* estimable
miai meeting of a man and woman who are to become a couple
miataru to catch sight of, to find
miau to see one another, to meet
miawaseru to leave undone, to give up for a time
mibun social position, status; — *sōō na* suitable to one's position

michi a way, a road; method; a branch of art or science

michibi a quick-match

michigaeru to mistake, not to recognise

michihaba the breadth of a road

michinori the length of a road

mieru to be visible, to appear; to look (like), to seem; *mienai* to be invisible; *mienaku naru* to become invisible, to disappear

migi, — no right, right-hand side; above mentioned

migigawa right-hand side

migoto beautiful

miharashi an extensive view

miidas' to find out, to discover

miirareru to be possessed (as of an evil spirit)

mijikai short

mikan an orange

miki the trunk (of a tree)

mikka three days; the third day of the month

mikomi prospect

mikumi three sets, Less. 26,155

mimi the ear; — *ga kikoeru* to be able to hear, Less. 30,178; — *no tōi* hard of hearing

mimuki turning to see; — (*wo*) *suru* to turn to see

mina all; — *sama* all the gentlemen, all of you; — *ni naru* to be all spent or consumed; *minamina* all, everyone; Less. 23 (all)

minamoto the source of a river, a spring; origin

minari clothing; *kimyō na* — *wo suru* to dress oneself in a strange way

mine the top of a mountain

minna = *mina*

miokuru to look after

mirai the future time

miren longing, regret

miru to see; *no yō ni* — to consider as; *mita yō na* like, Less. 8,57; *mirumiru* while looking at, visibly

misaseru to cause to see, to let see

mise a shop

misemono a show, an exhibition

miseru to show

misesaseru to cause a person to show

mi-shina three kinds

mishiru (II, 5) to recognize by seeing, to know by sight

miso a kind of bean-sauce

misoka the 30th day of the month

misoshiru a soup made with *miso*

mitai na like, Less. 8,57

mitoreru, (*ni*) — to be charmed (with), to be absorbed

mits'go a child three years old; triplets

mits'keru to find out, to discover

mitsudan a private conversation

mitsugumi a set of three pieces, Less. 26,155

mitsumeru to stare at

miya = *miyage*

miya a Shintō shrine

miyage a present brought from a journey; — *ni* as a present brought from a journey

miyagemono = *miyage*

miyako a capital, city

miyo a period of time, an age

miyuki going or travelling (of the Emperor); *o* — *ni naru* to go or travel (said of the Emperor)

mizu (cold, fresh) water

mizugame a water-jug

mo mourning

mo also, Less. 32,187 d); although, Less. 38,215; (after the Subordinative) Less. 6,43, etc., Less. 13,86, etc.; some, Less. 23,143; — . . . — as well as, both . . . and; (with a negative) neither . . . nor, Less. 38,215; Less. 17,109; *to* — Less. 38,215; (Indefinite Pronouns and Adverbs) Less. 22,136, etc. — *mata* likewise — *yahari* also, too

mō already, still, more; (with a negative) no more; — *s'koshi*,

— *chitto* a little more; —
hitori (no) one (person) more:
 — *hitots' (no)* one more
mochi cake made of glutinous rice
mochiawase what one happens to have, what is at hand; *kane no* — *ga nai* I have no money with me just now
mochiiru, (ni) — to use or employ (as)
mochikomu to introduce, to bring in
mochinushi a proprietor
mochiron no doubt, of course
modoru to come back, to return
moedas' to begin to burn
mogurikomu to creep into
mohaya already
mojimoji (to) fidgetily
mōke profit, gains; preparing, making ready; — *no* prepared
mōkeru to earn, to gain (as money); to establish or found, to arrange, to prepare
mokka no present
mokuroku an index, a catalogue, a list
mokuyōbi Thursday
mombats' lineage
mombushō the Educational Department
momen cotton
momiji the maple tree
momo a peach
mon (Numerative) Less. 28,162, 19
mon a copper coin
mon a gate
mon' = mono
mondai a question; a task, a problem
mono a (concrete) thing; a person; — *de wa nai* Less. 15,96; — *de mo nai* Less. 30,181; (antecedent to Relative Pronouns) Less. 25,151
monogatari a story
monosashi a measure of length
monoshiri a learned man
monts'ki clothes adorned with the family crest

monts'kihaori a coat adorned with the family badge
morau to receive; (after the Subordinative) to have something done to one, Less. 19,120
moru to heap or pile up; to fill; to cover
moru to leak
mōs' to say; to do (1st and 3rd persons), Less. 19,122; — *ni oyobazu* unnecessary to say, of course; *mōshi* I say!
moshi, — *mo* (at the head of a sentence) if, peradventure, supposing that, Less. 38,217; — I say!
mōshiageru to say, to speak to (of the 1st person)
mōshibun an objection
mōshikomu to apply for, to inform
moshiku wa or
mōshits'keru to order
mōshits'taeru to hand down by tradition, to communicate
mōshiwake an apology, an excuse
moteasobu to amuse oneself
motehayas' to applaud
moto origin; originally, formerly; — *no* original, former; — *no tōri* as before; — *yori* originally, by nature, of course
motode capital, a fund of money
motozuku, ni — based on
mots' to have, to take; *motte kuru* to bring with one; *motte yuku* to take with one
mottainai improper, wrong, unbecoming
motto still, more, Less. 7,51
mottomo quite, very, at most, (Superlative) Less. 7,54; however, still; of course; *go -- des'* you are right
moyō state, condition, circumstances; a pattern
moyōmono fancy cloth
muchū in a dream, absent-minded
muda, — *ni* in vain, uselessly; gratuitously
mudabōkō service without wages; — *wo suru* to serve without wages

mugaku no unlearned
muika six days, the sixth day of the month
mujaki no innocent
mukaeru to welcome; *tsuma wo* — to bring in a wife
mukai a person sent to meet or invite another
mukashi in olden times
mukashibanashi a story (of olden times)
mukau, ni — to turn to, to be opposite; *ni mukatte* turning to, towards, to
muki circumstances, matter
mukō the opposite side; opposite, on the other side, beyond, Less. 37,213; — *no* of the opposite or other side; — *kara* from the other side
mukōgawa the opposite or other side; — *no* the other or opposite side
mukōmizu ni rashly, heedlessly (Less. 34,192)
muku to peel off
muku to turn towards; *ki ga ... no hō ni* — the mind turns towards ...; *ni muite* opposite to
mune the ridge of a roof; (Numerative) Less. 28,163, 25
mura a village; *murajū* the whole village
murasaki lilac colour
mure a flock, a herd, a group, a cluster
muri na unreasonable, violent; — *na koto* injustice; — *ni* by force, against the will
muron without doubt, of course
muryo about, at least
mus' to steam
mushike, Pl. *mushikera*, insects, vermin
mus'ko a son
mus'me a girl, a daughter
musubits'keru to attach by binding, to fasten
musubu to bind, to make a knot
muts'mashiku affectionately
muzukashii difficult

myōasa to-morrow morning
myōban to-morrow evening
myōchō to-morrow morning
myōga a kind of vegetable, Zingiber mioga (Less. 31,186, Examples and footnote)
myōgonen the year after next
myōgonichi the day after to-morrow
myōnen next year
myōnichi to-morrow.

N.

n' = *no* Less. 4,28
na a name; — *no aru* famous, celebrated; — *wo ageru* to make oneself a name; — *wo ts'keru* to give a name
na no hana the rape-seed blossom
na (a particle used to form Quasi-Adjectives), Less. 8,55 and 56
na (an Interjection), Less. 38,219
nadakai celebrated, famous
naderu to stroke
nado and such like, and so on
naga no = *nagai*
nagai long
naga-i a long stay; — *wo suru* to stay long
nagame viewing
nagameru to see, to look at
nagamochi, — *ga suru* to last or endure a long time
nagamochi a trunk
nagara (after the Stem of Verbs) during, while, though; — *mo* although, Less. 38,217
nagareru to flow; to float, to be carried away by the current
nagas' to shed
nagasa length
nagashi a sink (in a kitchen)
nagaya a lodging-house
nagayazumai the inhabitant of a lodging-house
nagedas' to fling
nagekaes' to throw back
nageki lamenting
nagekomu to throw into
nageshi a horizontal wall-beam
nagusameru to comfort, to cheer up; *wo* — to cheer up after

nagusami a pastime
nai (the negative adjective) Less. 4,31; *nasasō na* to appear not to be, Less. 8,59; *naku naru* to be lost or consumed, to die
nai inside, in, within
nainai secretly; — *no* secret
naishi (placed between two numbers) up to, from ... to
naitsū treachery
najimi intimate acquaintance
naka the interior; the relations between people; inside, in; — *kara* from within; — *ni* among them, in; *no* — *no* that or those in ...; Less. 37,210.
nakadachi a go-between
nakagai an agent, a broker
anakanaka very; — *motte* very
nakaniwa a courtyard garden
naka-sembon the thousand trees of the middle (Reading Less. 21)
nakifus' to throw oneself down and cry
nakigara a dead body
nakihaha the deceased mother
nakimono a dead body; — *ni suru* to kill
naku to cry; *nakunaku* crying very much
namae the name (of a person)
namaiki na pert, presumptuous, conceited
namari manner of speaking, dialect
namari lead; — *no* made of lead
nambo how much; — *de mo*, — *da to itte mo* however, though
namboku ni from south to north
namemono appetising food
nami a wave
nami no ordinary, average
namida tears
naminami to brimful
nan difficulty; — *naku* without difficulty
nan' (Noun and Adj.) what? — *to iu* what kind of? — *to iu* ... *mo* every, all; — *de mo*,

— *to mo* anything; — *to mo* (with a negative) nothing at all; — *to iu* ... *de mo* any ... whatever; — *do mo* many times; — *ni* what for? — *da ka* I don't know what it is, but; — *ka* and so on; — *de mo nai* it does not matter, of no consequence; Less. 22; — *jū* some ten
nana-gusa seven greens (Reading Less. 15, Note 24); — *gayu* rice-gruel with seven kinds of greens
nana-iro no seven kinds of
nana-korobi seven times falling (Less. 26,156, Examples)
nana-shina seven kinds or seven articles
nanchō the Southern Dynasty; — *jidai* the period or age of the Southern Dynasty (Reading Less. 21)
nan'doki what o'clock?
nani (Noun and Adj.) what? what a? — *ka* something, a little (often used pleonastically, Less. 22,142); — *mo* all, (with a negative) nothing; — *to ka* anyhow; — *to mo* in any case; Less. 22; — *mo ka mo* everything, all
nāni what!
nanibun somehow, indeed; — *ni mo* anyhow, by all means; (with a negative) by no means
nanigoto what? — *mo* in every respect; — *mo nai* in no respect; — *mo naku* nothing happening
nanuka seven days; the seventh day of a month
nanzo something, a little
nao still, more; Less. 7,51
naoru to get well, to recover (intrans.)
naos' to mend, to rectify, to cure
naosara still, more
nara(ba) if, Less. 17,106; Less. 38,217
naraberu to arrange; *narabete oku* to arrange; *narabete su-*

waraseru to make sit down in a row
narabetateru to arrange in a row
naras' to make sound, to make rustle
naras' to train, to drill
narau to learn
narawashi fashion; — *ni naru* to come into fashion
nareru, (ni) — to get accustomed (to)
nari shape, appearance, air; — *no yoi* finely shaped
nariowaru to be finished
naritachi formation, construction
naritats' to come into existence, to be made; (*kara*) — to consist (of)
naru, ni — to become, to change to; (after the Stem) Less. 15, 97; *betsu ni* — to be set asunder, to be distinguished; *na-ranai* (after the affirmative Subordinative) not to be allowed, must not; (after the negative Subordinative or the negative Conditional) must, Less. 5,39, 40; Less. 13,84, 85; Less. 17,107
naru to grow, to ripen (as fruit)
naru to sound
narubeku as ... as possible; — *wa* if possible
narudake as ... as possible, if possible
naruhodo oh, indeed! Really! I see!
nasake kindness; — *nai* unkind, hard-hearted
nasaru to do (2nd or 3rd person; polite Verb) Less. 3,23, 24; Imperative Less. 17,108
nasasō apparently not existing
nashi a pear
nashi ni without
nats' summer; — *shirazu de aru* to know nothing of summer
nawa a rope
nayamu, (wo) — to suffer (from)
naze (ka) why? — *naraba, — to iu no ni, — to iu to for,* for this reason; Less. 32,187 d)

nazukeru to give a name, to call
nazuna the Shepherd's purse
nē Less. 38,219
nebeya a bedroom
nedan price
nedoko a bed
negai a request, an entreaty
negau to request, to beg
negiru (II, 5) to beat down (as the price), to bargain
neko a cat; — *mo shakushi mo* (both cat and ladle) Dick, Tom, and Harry
nemui sleepy, tired
nemuru to sleep, to fall asleep
nen a year, Less. 29,166; *nennen* every year; *yo-* — four years, Less. 27,159
nen thought, will; — *no itta* careful
nengō a period
nengoro ni carefully
nenjū the whole year round
nenkan a space of time, a period
nenshi the beginning of the year
neru to go to sleep, to lie down
neru (II, 5) to knead, to drill
nesan a waitress
nesshin zeal, eagerness
nettai the torrid zone; — *chihō* the tropics
neuchi value, price
nezumi a rat
ni in, at; among, Less. 36,200, etc., and Less. 38,215; (used adversatively) —, *no* — whereas, Less. 17,105; (to denote the aim) Less. 17,111; (after the Present tense) Less. 16,99; (with Passive Verbs) Less. 30, 176, 2; (with Causative verbs) Less. 31,186,b) and Note; (adverbially) Less. 34,190, 191
ni a load
nichi the day; *nichinichi* every day; — *ya* day and night
nichiyō(bi) Sunday
nichiyōhin articles of daily use
nigai bitter
nigedas' to begin to run away, to flee
nigeru to run away, to flee

- nigiru* (II, 5) to grasp, to seize
nigiwau to be lively or crowded
nigiyaka na lively, crowded
nigiyakasa the state of being crowded, hustle
Nihon Japan; — *no* Japanese
Nihongo the Japanese language
Nihonjin a Japanese
Nihonkoku Japan; — *nai ni* in Japan
Nihonshu Japanese wine (*sake*)
nikoniko kao de with a smiling face
niku flesh, meat
nikurui kinds of meat
nimame boiled beans
nimono cooked articles
nimots' luggage
nimots'azukaridokoro a luggage office (at a railway station)
nin (Numerative), Less. 28,162, 1; *yo-* — four persons, Less. 27,159
ningen mankind, a human being
ningyō a doll
ninjin carrots
ninjō human feelings, kindness
ninsō physiognomy
ninsoku a coolie
nioi a smell; — *ga suru* to smell (intrans.)
niou to smell (intrans.)
Nippon Japan; — *ichi* first-rate Japanese . . .
Nipponryū Japanese style
niru to resemble
ni-sampaku suru to stay two or three nights
nisemono a falsification, counterfeit
nishiki brocade
nisshin daily progress
nitchū the daytime, the midday
niwa a garden; *uchi no* — a house-garden
niwaka ni suddenly, on a sudden
niwatori the domestic fowl
no (Particle of the Genitive case) Less. 1,3; (to form Quasi-Adjectives) Less. 8,55,63; (standing for *koto*, *mono*) Less. 4,28, 32; Less. 9,64, etc.; —
de wa nai Less. 15,96; (periphrastic) Less. 9,66; Less. 16,103; (Subject of attributive clauses) Less. 24,144; (Antecedent) Less. 25,151; Less. 35,198
no, nō (Interjection) Less. 38,219
nō agriculture
noberu to tell, to relate
noboraseru to cause to ascend
nobori a flag; — *wo tateru* to raise flags
noborinikui hard to ascend
noboru to ascend, to go up
nochi, — *ni* after, afterwards; *kono* — after this
nochihodo afterwards
nodo the throat
nodoka na calm, tranquil, peaceful
noki the penthouse
nokokuzu sawdust
nokoru to remain, to be left over; *nokorazu* all, entirely
nokos' to leave behind
nomareru drinkable; to drink (2nd person)
nomaseru to cause to drink
nomi merely, only; — *narazu* not only
nomikomū to swallow
nomisugiru to drink too much
nomitagaru to wish to drink
nomits'ke no what one is used to drink
nomu to drink; *tabako wo* — to smoke
nondakure a drunkard
nonoshiru (II, 5) to revile
nori a kind of edible seaweed
nori no seated, as *ichi-nin* — one-seated; *ni-nin* — double-seated
noriaiba an embarking-place
norichin the fare
norikakeru to drive or run over
noriki inclination or a mind (to do something); — *ni naru* to feel inclined
norikoeru, wo — to mount over
norikomu to get in (a vehicle, a boat, etc.)

norikuminin the persons on board
 the same ship, the passengers
norou to curse
noru, ni — to mount (as a horse),
 to get into (as a carriage), to
 go (on board); *notte iru* to
 ride, to drive
noseru to place on; *shimbun ni*
 — to put in the newspaper
nozoku, wo — to look for, to peep
 at
nozoku to exclude, to omit; *wo*
 — *no hoka* with the exception
 of
nozomu to desire, to wish
nugu to take off (as clothes,
 shoes)
nugutoru to wipe off
nui embroidery; — *no aru* em-
 broidered
nuimono needlework; — *wo suru*
 to do needlework
nukeru to be taken or drawn out
nukitoru to take out, to draw
 out
nuku to draw (as a sword), to
 take out, to extract, to uncork
nureru to become wet with
nusumareru to get (something)
 stolen, to be stolen
nusumu to steal
n'yā what do you say! dear me,
 no!
nyōbō a wife
nyoronyoro to in a winding or
 undulating line
nyūkō entering a school; — *suru*
 to enter a school.

O.

o (a Prefix of politeness) Less.
 3,21,22
ō oh!
ō a king
ō great, large
ō-atari great success
oba an aunt
obekka flattery
obi a belt
oboe remembrance, memory;
 feeling

oboeru to remember; to feel
oboeyasui easy to remember
oboreru to be drowned
oboreshinu to be drowned
oboshimes' to think (said of a
 superior)
oboshimeshi thought, idea, opi-
 nion, will (said of a superior)
obots'kanai doubtful
ochiru to fall
ochits'kiharau to be quiet or
 composed
ochitsuku to be tranquil, quiet;
ochitsuite with composure,
 calmly
ochō a male butterfly
odayaka na calm, quiet
ō-dera a large (Buddhist) temple
ododo suru to tremble (as with
 fear)
odori dancing, a dance
odorideru to come out by danc-
 ing
odorikomu to dance into
odorite a dancer
odoroku, (ni) — to be astonished
 (at), to be afraid (of)
odorokubeki astonishing, surpris-
 ing
odoru to dance
oeru to finish (trans.)
ōf'ku going and returning
ōf'kugippu a return ticket
ogamu to adore
ōgi a fan
ogori luxury; — *wo suru* to revel
ogya to with a cry (as a child
 at its birth)
ō-hayari general fashion
ōhei ni haughtily; — *ni kamaeru*
 to behave haughtily
oi I say!
ōi (only used predicatively) plen-
 tiful, many; — *ni* greatly, very;
 Less. 23; *ōk'te mo* at the
 highest; see also *ōku*
ō-ibari great self-conceitedness;
 — *de* very proudly
oidas' to drive out
oidaseru to be capable of being
 driven out
oide, — des', — ni naru, — kuda-

- saru*, — *nasaru* (2nd or 3rd person) to go, to come, to be; Less. 15,97; (Imperative) Less. 17,108
oira we
oisoreto suddenly
oits'ku to pursue and overtake
oiyaru to drive away
oji an uncle
ō-jishin a great earthquake
ōjite, ni — corresponding with, in accordance with
oka land (as opposed to water)
oka a hill, a mound
ōkami a wolf
okashi na laughable, funny, absurd
okashii laughable, funny, absurd
ōkata for the most part, probably; — *wa* for the most part
oke a tub
okeru, ki no — timid; *ki no -- mono* a timid person
ōki na large; — *ni*, much, very
oki every other one, alternate; *ichi-nichi* — every other day, Less. 29,174
ōkii large, big
okimono ornamental articles
okippanas' to forsake, to abandon
okiru to get up
ōkisa size
okitodana a portable cupboard
okkakeru to pursue
okkasama your, or his, mother
okkasan mamma! your, or his, mother
okkō (more commonly pronounced *okkū*) an infinite length of time, eternity
okkochiru to fall into
okkū see *okkō*
okonai conduct, behaviour
okoru to arise, to take place; to get angry; *ikusa ga* — war breaks out
okos' to excite, to rouse, to stir up; *hi wo* — to kindle fire
oku to put, to place, (after the Subordinative) to leave as it is, Less. 18,117; to stand or bear, to endure; *hito-heya wo oite* leaving one room aside, the next but one room
oku the inner part (*e. g.*, of a building or a mountain range)
ōku (the adverbial form of *ōi*); — *no* many; for the most part; — *mo*, — *to mo* at the highest, at most
okubyō cowardice; — *na* cowardly, timid
okuniwa a courtyard garden
okureru to be too late, to be behind time; to be too slow (as a watch)
okuritodokeru to send
okuru to see somebody off
okusama your, or his, wife, Lady, Mrs. . ., Less. 3,21
oku-sembon the thousand trees of the background, see Reading Less. 21
omae you; — *no* your
omaen (in the Kyōto slang) = *arimasen'*
ōmisoka the 31st December
omo, — *naru* chief, principal: — *ni* chiefly, principally
omochamise a toy-shop
omoi heavy
omoi thinking; — — *ni* according to one's taste or liking
omoidas' to remember
omoigake nai unexpected
omoitats' to make up one's mind, to project
omoits'ku to hit upon
omokage the face, the countenance
omomuki taste, elegance, beauty
omoni a heavy burden; — *wo oros'* to throw off a heavy burden, to be relieved of a hard task
omonjiru to esteem, to appreciate
omoshiroi amusing, interesting; *omoshiroku* freely; *omoshirosō na* likely to be amusing or interesting
omote the front, the face; in the front, in the forepart
omotemon a front gate
omoteniva a front garden

omou to think; (after the Future)
to — to think of (doing), Less.
 14,93; (in attributive clauses)
 Less. 24,146; *omowazu shirazu*
 unconsciously; *omōta*, etc., Less.
 11,75.

omowareru, to —, *yō ni* — I
 should think

on voice, sound; *ichi* — *chin*
 the fee for one telegram

onago a girl

onaji the same; *to* — *yō ni* in
 the same way as, Less. 23,143

ō-nawa a large rope

ondo temperature

oni, Pl. *onidomo*, a demon

onna a woman; — *no ko* a girl

onnachūnin a female go-between
onore self

onozu to spontaneously, naturally

onsen a hot-spring

onsemba (a place where) a hot
 spring (is)

ora I

orareru to be able to be

ore I

orimono woven goods, cloth

oriori from time to time, some-
 times

oriru, (wo, kara) — to descend
 (from), to get out (of)

oroka na foolish

oros' to take down, to put down

oru to be (somewhere; said of
 living creatures); (for the sake
 of periphrase after the Subor-
 dinative) Less. 14,90, etc., Less.
 24,145; (after the Stem) Less.
 17,111

os' to push, to press; *osh'te* by
 force, compulsively

osaeru to press

osamari decision; — *ga ts'kan'*
 not to come to a decision

osamaru to be governed, to be
 settled, to be put away

osameru to govern, to settle; to
 put away

ō-sawagi a great noise or uproar

ōse an order; — *no tōri* as you
 order, as you say

ōsets'ke an order

oshieru to teach

oshii regrettable

oshiiru to burst into

oshiitadaku to raise to the fore-
 head, to receive respectfully

oshikakeru to rush in

oshikuzus' to press on and break

oshimu to regret, to spare; *kane*

wo — to be reluctant to spend
 money

oshits'keru to force

oshits'keshugi principle of con-
 straint

oshitsumeru to press

oshō a Buddhist priest

Ōshū Europe

osoi late; *osok'te mo, osoku (to)*
mo at the latest

osorakuwa perhaps, probably

osoreiru (II, 5) to fear

osoreōi great awe

osoreru to fear

osoroshii frightful, awful, dreadful

osoruosoru timidly

ossharu to say (2nd or 3rd per-
 son), Less. 19,125

ō-sumō a great wrestling

oto a noise; — *ga suru* there is
 a noise

otō papa

otoko a man; — *no ko* a boy

otokochūnin a male go-between

otokonaki a man's crying; — *no*

namida tears as a man sheds

otona an adult

otori a decoy-bird

otos' to let fall, to drop

otōto a younger brother

ototoi the day before yesterday

ototoshi the year before last

ototsan father! your, his father

ots' ni naru to become strange,
 singular

otto a husband

otts'ke at once

ōuchi the Imperial Palace

owareru to be covered

owari the end, conclusion

owaru to end, to terminate, to
 finish

oya a father, a mother, a parent

oya oya oh, dear me!

oyaji my father
ōyake ni publicly
oyayubi the thumb, the big toe
oyobu, ni — to reach, to extend to; to be equal to (Reading Less. 22); *ni oyoban'* (after the Present tense) unnecessary to ..
ō-yorokobi de in great joy
oyoso for the most part, about
ōzei a crowd; — *no hito* a great many people.

P.

patto all at once, all of a sudden
penkinuri painted, coloured
perapera shaberu to chatter (like a magpie)
pittari to smack!
pochapocha(to) round and fat; splash!
pompon boom! (said of the report of a gun).

R.

raigets' next month
rainen next year
raishū next week
rambō disorderliness, compulsion
rankan a balustrade
rappa a trumpet
rei an example; — *no* well-known, mentioned before; — *no tōri* as usual
reiceremonies, politeness, thanks;
o — ni deru to go or come to thank a person; *o — wo iu* to thank
reifuku a parade uniform
reigi etiquette, ceremoniousness
reikets' na cold-blooded
rekishi history; — *jō ni* historically
rekka a raging fire
renjū a party, a company, a group
rentai a regiment
rentaichō the commander of a regiment

rets' a row; — *wo tadas'* to sit in a row
ri advantage
ri a Japanese mile (= 3,927 km);
yo- — 4 miles, Less. 27,159
ri science
ri reason; — *ni ataru* to agree with reason, reasonable
rien divorce; — *suru* to divorce
rikō intelligence; — *na* clever, intelligent, shrewd
rikon divorce; — *suru* to divorce
riku land (as opposed to water)
rikugun the Army
rikugundaigaku a military academy
rikugundaijin the Minister of War
rinjū the end of life; — *no kiwa ni* on the verge of the grave
rippa na splendid, brilliant; stately, excellent
rippuku anger; — *no* angry
rōdō toil, labour
rōgo old age
rōjin an old man
rōka a corridor
roku,—*ni* appropriately, properly;
rokuroku properly, sufficiently, as one ought to do
rōmō suru to become childish from age
ronjiru to discuss
roten a booth, a stall
roten ni in the open air
rōyō old and young people
rui kind, sort, class
rusuban taking care of a house during the absence of the master
rusubanyaku the duty of a caretaker
ryō (Numerative) Less. 28,162, 14
ryō two; — *to mo* both; —*gan* both eyes; —*hashi* both ends; —*te* both hands
ryō suru to make use of
ryō a dragon
ryō fishing
ryō quantity
ryō (an old coin) about one *yen*
ryodan (Milit.) a brigade
ryohi travelling expense

ryōhō both sides, both parties;
 — *to mo* both one and the other
ryōji medical treatment; — *sh'te morau* to be treated
ryōken opinion, plan; *osoroshii*
 — *wo das'* to devise a terrible plan
ryokō a journey
ryokōken a passport
ryōri cooking; — *suru* to cook
ryōriya a restaurant
ryōsen a fishing-boat
ryōshi a hunter, a fisher
ryōshin parents
ryōtō two swords; — *wo sas'* to wear two swords
ryūgaku residing in foreign countries for study
ryūkō prevalence, fashion; — *suru* to be in fashion, to prevail.

S.

sa, sã well, then! Less. 38,219
sa difference
sabishii lonely
sadamaru to be fixed or settled
sadameru to fix, to settle; *sadamete* surely, no doubt
sae (in Conditional clauses) only; Less. 32,187 a); —, *de* — (*mo*) (in other clauses but Conditional ones) even; Less. 32,187 d) (*suru*)
sagaru, (*wo* —, *kara* —) to descend from, to go down; to hang down, to be suspended from
sagas' to seek
sageru to hang down (trans.); *te de* — to carry in the hand
saguru to investigate, to explore
sai time; a year
sai a wife, my wife
sai a dish; *sake no* — food eaten with *sake*; *meshi no* — food eaten with rice
saibansho a court of justice
saichi intelligence
saidai greatest

saigo ni at last
Saigyō-sakura see Reading Less. 21, Note 22
saihōdōgu sewing-utensils
saijits' a religious festival
saiku, — *suru* to manufacture, to fabricate
saikun a wife
sainyū yearly income, revenue
saishi wife and children
saisho in the beginning
saisoku suru to urge on the performance
saiten a religious festival
saiwai happiness; good fortune; fortunately; happy
saji a spoon; — *wo nageru* to throw away the spoon (to lose all hope as to a patient's recovery)
sajiki a stall
sakadaru a sake-barrel
sakaeru to prosper, to flourish
sakamori a feast, a banquet
sakan prosperity; — *na* prosperous, flourishing, grand; — *ni* greatly, to a great extent, extensively; — *ni naru* to become prosperous
sakana food taken with *sake*; fish
sakanarui kinds of fish
sakanaya a fishmonger
sakari full bloom
sakate a tip (to a servant, etc.)
sakazuki a sake-cup
sakazukigoto the ceremony of the sake-cups
sake an intoxicating liquor brewed from rice; — *z'ki* fond of *sake*
saki the foremost part, the front; — *no* in the front; in the future; — *ni* ahead, foremost; — *ni tatte* taking the lead; *ichiban* — *ni* first and foremost; *o* — *ni* please go first
sakigoro a little while ago
sakihodo a little while ago
sakikara a short while ago
sakiototoi three days ago
sakiototoshi three years ago

- sakkon* (yesterday and to-day)
 recently, lately
saku to open (as flowers), to blossom
sakuban last evening
sakuchō yesterday morning
sakujits' yesterday
sakunen last year
sakura a cherry-tree (*Prunus Pseudocerasus*)
sakuracha sakura-tea
sakuramochi a kind of rice cake wrapped in cherry leaves
sakuya last night
sama, Less. 3,21
samatage hindrance, disturbance;
 — (*wo*) *suru* to hinder, to disturb
samazama various, manifold
sambō a wooden stand (Reading Lesson 32, Note 4)
sameru, me ga — to awake;
iro ga — the colour fades
samo but if; as it were
sampo a walk; — *suru*, — *ni yuku* to take a walk
samui cold (as the air)
samurai (formerly) a member of the military class
san abbreviation of *sama*, Less. 3,21
sanchū de in the mountain
sangoju coral
sansei approval; — *suru* to approve
sanshaku comparison; — *suru* to compare
sansui a landscape
sanza much, often
sanzan very much, a great deal
sappari quite, entirely; (with a negative) not at all
sara a plate
saraigets' the month after next
sarainen the year after next
saraichū the week after next
saras', ni — to expose (to the weather)
sareba then, thus
saru a monkey; — *no gei* monkey-tricks
sarumono such a one
sas' to sting, to thrust; to wear (as a sword)
sas' = saseru
saseru to cause to do
sashi a cord for stringing cash
sashiageru to lift up, to offer, to give (as to a superior; polite Verb of the 1st person)
sashimi raw fish cut in thin slices and eaten with *shōyu*
sashits'kae hindrance, obstacle
sashits'kaeru to be hindered or embarrassed
sasoiu to call for one another
sason to call for
sassa to speedily, fast
sassoku at once
sassuru to guess, to sympathise
sasuga (ni) even such a one as;
 — (*wa*) as might be expected;
 — *no mo* even such a one as, Less. 32,187 d)
sasuru to rub, to stroke
sate well, then! — *mo* well, indeed!
sato the house of the parents
satogaeri returning to the house of the parents
sats' paper money
sats' a volume; (Numerative) Less. 28,162, 5
sawagi a tumult, an uproar, a fuss, a row
sawagu to be agitated; to make a fuss
sawaru, ni — to touch to; *me, mimi ni* — to offend one's eyes, ears; *ki ni* — to offend one's feelings
sayō so; yes, Less. 32,187 d); — *nara* Good-bye
sayū left and right, on the left and on the right
sazo indeed, surely
se (world, generation) used to form Ordinal numbers, Less. 29, 165
segare my son
sei stature; — *no takai* tall; — *no hikui* short, low (of stature)
seibo the close of the year; presents offered at the end of the year

seichō suru to grow
seido a system
Seidō the Sacred Hall (Reading Less. 27, Note 3)
seifuan a Government Bill
seiji politics
seijika a politician, a statesman
seimei the family name and Christian name
seisai details, particulars
seisei vigorously, as possible
seiseki result, consequence
seishits' character, disposition
seiton order; — *suru* to put in order
Seiyōjin a European or American
Seiyōkusai to smell of Europe
seji, o — civility, politeness, courtesy; flattery; *o — no ii koto* flattering words
sekai the world
seken the world; the public, people
seki a seat, a society
seki a cough
sekkaku expressly, on purpose, sparing no trouble
sekken suru to be economical
sekku, go — the five great festivals, Reading Lesson 26, Note 1
semai narrow
sembei a cracknel
sembets' a parting present
semekomu to enter by force
semete mo at the least
semmon a speciality
semmongakkō a special school
sempō the other party
sen a cork
sen (Numerative) Less. 28, 162, 9
sen a *sen* the hundredth part of a *yen*)
sen no former, above said
senaka the back
sencha an infusion of tea-leaves
senchū on board ship
sendatte recently, lately
sendō a boatman
sengets' last month
senjits' the other day
senkō incense sticks; — *wo tateru* to burn incense sticks

senkoku, — kara a short while ago
senryaku strategy
senryō suru, wo — to take possession of
sensaku suru to inquire, to explore
sensei an elder, a teacher; you, Less. 20, 128
sensengets' last month but one
sensenshū last week but one
senshi wo suru to die in war
senshū last week
sensō war
sensube a way of doing; — *mo nai* nothing can be done
sentaku washing (clothes)
sentōkan a battleship
senya last night
sesshō killing; — *kindan no basho* a place where hunting and fishing are prohibited
setchū taking the mean, a compromise
setomonoya a porcelain-shop
sets' time, an occasion; when; *kono* — at present
setsubi arrangement
sewa help, assistance; *o—ni naru, o — ni azukaru* to be helped by one
shabekuru (Past: *shabekutta*) to chatter, to chat, to talk
shaberu (II, 5) to chatter, to talk
shachihoko a dolphin
shadai the frame of a carriage
shagamu to squat
shakai society; *jōtō* — the upper class society
shakan a plasterer
shake a salmon
shakkin a loan, a debt
shaku wo suru to pour in
shaku (a measure of length) a foot (the tenth part of a *jo* = 3.03 dm)
shakushi a ladle; *neko mo — mo* Tom and Harry
shakuyaku the peony
sharemono a witty person
shariki a cart-driver
shashin a photograph

shatei, go — your younger brother
sh'chi a pawn, a pledge
shi a Chinese poem; — *ni ts'kuru*
 - to make the subject of a Chinese poem
shi no ji-girai dislike of the letter or sound "*shi*" (Reading Less. 33)
shi (a separative particle) Less. 38,217
shiawase fate; good fortune, lucky; — *na* lucky; — *no warui* unfortunate
shiba turf, grass; brushwood
shibai a theatre
shibaidoko a theatre
shibakari firewood-cutting
shibaraku some time; — *tatte* after awhile
shibariageru to fetter
shibarits'keru to tie fast
shibaru to fetter
shibire numbness, palsy; — *ga kireta* (my feet) have become numb; — *ga kirehajimeru* (the feet) begin to become numb
shibomu to fade away (said of flowers)
shiboridas' to squeeze out
shiboru to press or squeeze
shibutoi stubborn
shibuts' a dead thing
shichū in town
shidai succession, order; (after the Verb) as soon as; *o kokoro* — *ni* to your heart's content
shidan (Milit.) a division
shieki suru to employ
shigoku very, extremely; (it sometimes follows the adj.; in case of Quasi-adj. it precedes *na* or *no*)
shigoto work; — (*wo*) *suru* to work
shihajimeru to begin to do
shihei paper currency
shi-hō (four sides), — *kara* from all sides; — *ni* in all directions
shiiru to force; *sake wo* — to force to drink; *shiite* with violence, urgently
shijū always

shikakemono mechanical figures (of a firework)
shikan an officer
shikangakkō the military college
shikarits'keru to scold
shikaru to scold
shikaru ni however
shikashi (at the head of the sentence), — *nagara* but, however
shikata a way of doing, means; — *ga nai* there is nothing to be done, it cannot be helped; (after the Subordinative) too, extremely, awfully, Less. 5,37; Less. 13,82
shiken examination, test, trial; — *suru* to examine, to test; — *wo ukeru* to pass an examination, to be examined
shiki spreading; *hachi-jō* — eight mats
shiki the four seasons
shikii a threshold
shikiri ni constantly, continually, incessantly
shikkari (*to*) firmly, tightly; — *sh'ta* firm, tight
shikkei impoliteness, rudeness; — *na* impolite, rough
shiku to spread
shikujiru (II, 5) to lose one's position
shimagara a pattern
shimai, o — end; — *ni wa* at last; — *ni suru* to put an end to
shimaioku to put away
shimats' (beginning and end) all circumstances, everything concerning an affair; settling, management; — *wo suru* to settle, to look after
shimau to finish; to put away; (after the Subordinative) to end by doing, Less. 18,118;
shimatta it is a pity! no help for it
shimawareru to be finished; *ka-jitte* — to be entirely gnawed
shimbō patience, endurance; — *suru* to persevere, to endure;

go — *kudasai* I beg your forbearance
shimbun a newspaper
shimbundane subject-matter of newspapers
shimeru to shut, to fasten; to wear (as a belt); *shimeta!* at last!
shimeru (II, 5) to get damp, to be moistened
shimin townspeople
shimo the lower part; — *no* lower
shimo (emphatic particle) just, precisely
shimobe a servant
shimpai anxiety, sorrow; (*wo*) — *suru* to be anxious or troubled (about); — *wo kakeru* to give trouble
shimpo progress; — *suru* to make progress
shimpu, go — *sama* your, or his, father; Less. 3,21
shin the main point
shin no true
shina an article, goods; — *-kazu* the number of articles
Shina China; — *no* Chinese
shinajina all things or articles
shinamono an article, a thing, goods
shindaikagiri bankruptcy; — *ni naru* to become bankrupt
shinfūfu the newly married couple
shinin a dead body
shinjirareru to be capable or worthy of being believed
shinjiru to believe
shinkyū promotion to a higher class; — *suru* to be promoted
shinobiashi de with noiseless steps
shinreki the new calendar (since 1874)
shinrui a relation, a kinsman
shinseki a relation, a kinsman
shinsen fresh
shinsets' kindness, benevolence; — *na* kind, benevolent

shinshi a person of quality, a gentleman
shinshō property, means
shinshō a wealthy merchant
shinteikoku the new Empire
shinu(ru) to die, Less. 12,78;
shinda has died; dead
shinzosama, go — your, or his, wife; Lady, Mrs. . . , Less. 3,21
shio salt; — *ni ts'keru* to lay in salt
shiokaze the sea-air
shioyaki baked saltfish
shira see *ka*
shirabe investigation, inquiry
shirabemono investigation, inquiry; — *wo suru* to investigate, to study, to work
shiraberu to inquire, to examine, to investigate
shiraga white or grey hair, a greyhead; *kombu* whitened and cut into fine threads
shiras' to inform
shirase an information, an announcement
shiraseru to inform
shiriau to know each other, to be acquainted with each other
shirits' a private establishment; — *no* private
shiritsugakkō a private school
shiro a castle
shirochirimen white crape
shiroi white; *o* — powder (the cosmetic)
shirokabe a white wall
shiromuku a white garment worn by women at funerals
shirōto an uninitiated person, an amateur, a novice, an outsider
shirozake white sake
shiru (II, 5) to know; *shirazu* unconsciously
shiruko rice-cake boiled with sugar
shirushi a sign
shisei stature and bearing
shiso a kind of vegetable (Perilla Pekinensis)
shisoku, go — your son, Less. 3,21

shison a descendant
shisso no plain, simple
shitashii intimate
shitatelya a tailor
shitau, wo — to long for
shits'rei impoliteness; — *itashimash'ta* excuse (my impoliteness), I beg your pardon
shitsu a room; — *nai* in the room
shitsubō despair; — *suru* to despair
shitsumon a question; (*ni*) — *suru* to ask (someone) a question, to inquire
shiwambō a miser
shiyō a way of doing, means; — *ga nai* there is nothing to be done, it cannot be helped; (after the Subordinative) too, extremely, awfully, Less. 5,37; Less. 13,82
shizen spontaneity; — *no* spontaneous, natural; — *ni* spontaneously, naturally
shizoku the members of the ancient military class
shizuka na quiet, slow
shizumu to sink, to be submerged
sh'ka a deer
sh'ka (always with a negative) nothing but, only
sho (Numerative) Less. 28,162, 22
shō (a measure of capacity) = 1,89 liters
shōbai trade, a calling
shōban, o — *de aru* to partake of a dinner
shōbu the sweet flag
shōchi knowledge, consent, assent; *go* — *no tōri* as you will allow; as you are aware; — *suru* to know, to consent, to assent; — *itashimash'ta* all right, sir, Less. 14,92, Note
shōdai invitation; — *suru* to invite
shogakkō all schools
shōgakkō a primary school
shōgats' January
shōgo noon

shōgun (formerly) the title of the Administrators of Japan
shōgunke the family of the *shōgun*
shōgyōgakkō a commercial school
shohan first edition of a book, Less. 29,165
shōji a door or window sash
shōjiki na honest
shōjō an orang-outang
shōkai an introduction (to a person)
shōkan promotion to a higher position
shōko a proof; — *ni*, — *to sh'te* as a proof
shokoku all provinces or countries
shoku eating
shokudō a dining-room
shokuji eating, a meal
shokunin an artisan
shōmen the front
shomots' a book
shomots'ya a bookshop, a bookseller
shōmyō (formerly) the smaller feudal lords
shōrai the future, in future
shōsa (Milit.) a major
shosai a study
shosei a student, pupil; a servant, boy
shosen after all, at last
shōsets' a novel
shosho (*ni*) everywhere
shōshō a little
shōsoku news, communication
shōtai (Milit.) a section
shōtai real shape; — *mo naku* as if beside oneself
shotaimen the first meeting
shoyak'sho all public offices
shoyū property; — *no* proper, own
shōyu name of a sauce, soy
sh'ta the under-part; below; — *no* lower, Less. 37,213
sh'tagau, ni — to go after one, to follow; *ni sh'tagatte* according to

sh'taku preparations; — *wo suru*
 to prepare; *tabi no* — travelling
 equipment
sh'tatare a silk gown
sh'tateru to make up (as clothes),
 to tailor
shu sake
shu a kind; *issu* one kind; *san* —
 three kinds
shubiki the precincts (of Tōkyō)
shuen a feast, a banquet
shufu (commonly pronounced
shifu) the capital
shufuku repair
shugyō suru to study
shujin the master of a household;
go — your master, Less. 3,21
shūjits' the whole day
shuju no various kinds of; —
samazama variously and mani-
 foldly
shūkan a week, Less. 29,170
shūkan custom, practice, habit
shukuba a post-station
shukujits' a day of celebration,
 a festival
shūkyō religion
shuppats' departure; — *suru* to
 start
shusse-uwo a lucky fish
shutchōchū on an official journey
shuttats' departure; — *suru* to
 start
shūya the whole night
s'kas' to look through
s'ki, — *na* something one is fond
 of; — *des'* is something one
 is fond of, Less. 8,56
s'koburu very
s'koshi (*s'koshiku*) a little; *mō*
 — a little more; — *mo* (with
 a negative) not at all, not in
 the least
s'kunai (also pronounced *s'kenai*)
 (only used predicatively) few,
 little, Less. 23; *s'kunak'te mo*,
s'kunaku (to) *mo* at least
s'nappara (*sunabara*) a sandy
 place, sand
sō (Numerative) Less. 28,162, 15
sō appearance; so, Less. 33,
 187d); — *na* looking like,

likely, appearing as, Less. 8,58;
 — *des'* yes, so it is, Less. 33,
 187, d); they say, is said to,
 Less. 8,61; — *des' ka*, — *des'*
ne indeed, quite so; — *de wa*
 (or *ja*) *nai no*, it is not so;
 — *iu*, — *iu yō na* such a (as
 this); —, — *iu yō ni*, — *sh'te*
 in such a way, Less. 21,133;
 — *suru to*, — *sureba*, — *sh'-*
tara, — *sh'ta tokoro ga* there-
 upon, then; — *to mo* in spite
 of this; quite so
soba side; by the side of, near,
 Less. 37,213
sōbai twice as much, Less. 29,174
sochi that side; you; — *no* your
sochira = *sochi*
sōdan consultation; — *suru* to
 hold a consultation: — *ga ki-*
maru to come to an agreement;
 — *ni naran' yō ni* undiscus-
 sable
sodasui soda-water
sode a sleeve
sōdō uproar, tumult
soemono a side-dish
soeru to add
sōhō both (sides), both (parties)
sōi, ni — *suru* to differ from;
ni — *nai* not different from,
 no doubt
soits' (*sono yats'*) he, she, it
sōji cleaning; (*no*) — *wo suru*
 to clean (something)
sōjimuki all concerning sweeping
 and cleaning
sōkembuts' an excursion of a
 company
sōken healthy, in good health
sokkoku at once
soko that place, there; — *de* there-
 upon, then; — *ye itte wa* (at
 the head of a sentence) on the
 contrary
soko a floor
sokoera thereabouts
sokosoko ni hastily
soku (Numerative) Less. 28,162, 11
sokurō, go — your taking the
 trouble of going or coming
sokuryoku velocity

somaru to be dyed
somats', — *na* careless, rough;
 — *ni* carelessly, roughly
somenuki no with the family
 badge left undyed (p. 235,
 Note 12)
someru to dye
sompu, go — *sama* your, or his,
 father; Less. 3,21
somuku, ni — to turn the back
 to, to act contrary to
son a village
son (Numerative) Less. 28,162,21
sonaeru to prepare
sonata that side, you, Less. 20,128
songai loss, damage; — *wo ukeru*
 to suffer loss, to be injured
sonna such (a); — *ni* so, in that
 way, Less. 21
sonnara if it is so, then
sono (Adj.) that; — *yō na* such
 (a); — *yō ni* so, in that way;
 — *aida* in the meantime, dur-
 ing that; — *uchi (ni)* in the
 meantime, ere long; among
 them; — *go* after that; — *toki*
 at that time; Less. 21
sōō na (or *no*) suitable, tolerable
sora = *sore wa*
sora the sky: — *de iu* to recite
 from memory
soranamida feigned tears
sore (Noun) that, Less. 21; — —
 this and that; — *de (wa)* with
 that; then; — *kara* after this,
 thereupon, then; — *des' kara*
 therefore; — *yue* therefore;
 — *nara(ba)* if that is so;
 well, then; — *made* up to
 that, till then; — *to mo* or
 else; — *da no ni* nevertheless,
 for all that
soroban the abacus
soroe (Numerative) Less. 28,163,27
soroeru to arrange in order, to
 equalize
sorosoro slowly
sorou to be arranged in order,
 to be equal or uniform
sōryō the eldest son
sōsai mourning and festival days
sōshiki the funeral rites

soshiru (II,5) to slander, to back-
 bite
sōshoku decoration, adornment;
 — *wo suru* to decorate, to
 adorn
sōsh'te (sosh'te) and, but, well!
 Less. 38,218
sōsō a funeral
soto the exterior; outside, Less.
 37,212
sōtō na, no suitable
sotode going out; — walking (as,
e.g., walking dress)
sotsugyō completion of a course
 of study; — *suru* to complete
 a course
sotsugyōnengen the length of the
 course of studies
sotsugyōrombun a dissertation;
 — *wo das'* to present a dis-
 sertation
sotto gently, stealthily
sou, wo — to go along; *ni sotte*
 (*sōte*) along, Less. 11,75
sowasowa suru to be uneasy or
 restless
s'teru to throw away; *s'tete oku*
 to throw away, to leave un-
 noticed
su vinegar; — *no mono* salad
su a nest
sū (in compounds) several
suberu (II, 5) to slide, to slip; to
 be slippery
subete, — *no* all, whole
sude ni already
sue end, termination
suehiro a folding fan
sueru to place, to set
sugaru to cling
sugata shape
sugi following, past
sugi no ki a cedar
sugiru, wo — to cross (as a
 bridge), to pass by; *ni* — to
 exceed
sugosugo sneakingly, shyly
sugu ni soon, at once, immedia-
 tely
sugureru, ni — to surpass, to
 excel
sui elegance

suichoku vertical; — *ni* vertically
suiraitai a torpedo-boat
suiyōbi Wednesday
suji a line; (Numerative) Less. 26,155
suji ai reason; — *ni hazureru* to be contrary to reason
sujimichi a principle
sujimukai obliquely opposite
sukkari quite, entirely; (with a negative) not at all
sumai a residence
sumau to settle down or come to live somewhere
sumi a corner
sumire the violet
sumō wrestling
sumōtori a wrestler
sumu to settle down, to come to reside or live
sumu to be settled or finished
sun (a measure of length) $\frac{1}{10}$
shaku = 3.03 cm
sunā sand
sunao na simple, decent, upright
sunawachi namely, that is to say
sura, de — even; (with a negative) not even, Less. 32,187d)
surari to smoothly, noiselessly; slender
suri a pickpocket
surikireru to be worn 'up, to become threadbare
suru to do, Less. 12,76; Less. 18,112, etc.; *to* —, *ni* — to consider as; *ni* — to make something of something, to change into, to use as, to put off to, to decide for; *ni sh'te wa* as for; *dō sh'te* how? (with a negative) by no means; *dō sh'ta mon' da?* what's the meaning of that? Less. 18,116; *to* — (after attributive clauses) Less. 24,146; — (periphrastically) Less. 16,98; *sh'te* however, Less. 38,218; — *to* then, upon that. See also *sō*; *ni mo seyo (shiro)* Let... for all I care, Less. 38,217
surume dried cuttle-fish

susa chopped straw for mortar
susume urging, advice; — *ni makaseru* to follow the advice
susumeru to urge
susumu to advance
suu to suck, to sip; *tabako wo* — to smoke tobacco
suwarikata way of squatting
suwarits'keru to be accustomed to squatting
suwaru to sit down, to squat
suzumu to cool oneself
suzushii cool (as the air).

T.

ta other; — *no* another; *sono* — besides; Less. 23,143
tabako tobacco
tabakobon a tobacco-tray
tabemono food
taberareru to be eatable; *taberarenai* to be uneatable
taberu to eat
tabi stockings
tabi a time; as often as, every-time when; *iku* — *ka* often, Less. 26,155; *tabitabi* often
tabi a journey; — *wo suru* to make a journey
tabidōgu travelling-necessaries
tabiji a journey
tabō busy, much to do
tabun for the most part, probably
tachi character or disposition
tachiagaru to stand up
tachihadakaru to sprawl one's legs
tachimachi suddenly
tachiyori a visitor, a guest
tada only; gratuitous; — *no* common; Less. 32,187a)
tadagoto a common thing or affair
tadaima just now, presently
tadas' to examine, to ascertain
tadashii upright, honest, righteous
taeru to cease, to leave off
taga a hoop
tagai ni, o — *ni, o* — *sama* mutually, (I, etc.) too

tagau, ni — to differ from, to be contrary to
taguru to haul
tai the salmon-trout
tai, ni — *sh'te* opposite to, against
tai a troop; — *wo kumu* to form a body
taichojuts' a great literary work
taigai for the most part, generally; — *no* most; Less. 7,54
taihai a large cup
taihen (a great change) an extraordinary event, a great affair; — *na* awful, extraordinary; — *(ni)* very, awfully
taihō a cannon
taiko a drum; — *wo tataku* to beat the drum
taikuts' tedium; — *suru*, — *de aru* to feel bored
taimen a meeting
taininryoku perseverance
tairyaku no general
taisa a colonel
taisets' importance; — *ni suru* or (*asobas'*) (to please) to make it an important thing
taishō a general
taisō na exceeding, extraordinary; — *ni* greatly, much, very
taitei for the most part, generally; — *no* most; Less. 7,54
taitō wearing a sword
taiyō the sun
taizai staying, stopping; — *suru* to stay, to reside temporarily at a place
takai high; dear
takaramono treasures
takasa height
take a bamboo
takeru to excel
takeyabu a bamboo grove
taki a waterfall
tako a kite (the toy); — *wo ageru* to fly a kite
takoito the string of a kite
tak'san (ni) much; — *no* much, many; *de* — will do; Less. 23,143
taku a house; — (*de wa* or *ga*)

my husband, Less. 3,21 and footnote; *o* — *des' ka* Is (he) at home?
taku to light (the fire), to cook (rice), to burn (trans.)
takumu to devise
tama a jewel; a ball
tamago an egg
tamagoyaki an omelet
tamaranai not to be endured; (after the Subordinative) too, awfully, extremely, Less. 5,37; Less. 13,82
tamashii soul
tamau to bestow; (Imperative)
tamae, Less. 17,108
tamaya a sepulchre
tame sake; for the sake of, because of, in order to, Less. 37,214; *nan' no* — *ni naru* what is that for?
tameru to accumulate, to save (as money)
tammono piece goods, cloth
tamoto a pocket in the sleeve
tan (a measure for piece goods) = 2 *jō* 8 *shaku* = 8,45 m
tanabata the star Vega; a festival on the 7th of the 7th month (see Reading Lesson 26, Note 1)
tane a seed; cause; the subject (as of conversation)
tango no sets' the festival of the Sweet Flag, on the 5th of the 5th month (see Reading Lesson 26, Note 1)
tanin another person
tanjōbi a birthday
tanjun no simple, pure
tankan na simple
tanomu, ni — to rely on, to apply to, to ask one, to charge
tanoshii pleased, joyful
tanoshimi joy, pleasure
tanoshimu, (wo) — to take pleasure in; to amuse oneself
tansei diligent application, special pains; — *wo suru* to take special pains
tansu a chest of drawers
tanto much
taoreru to fall down

tarai a basin
taratara dripping
tariru, (ni) — to suffice, to be enough (for)
tas' to add
tash'ka na sure, certain
tashō more or less
tas'karu to be saved
tassha healthy, vigorous, robust
tassuru to reach, to attain, to arrive
tatakau, to — to fight with
tataku to beat, to knock, to clap
tatami a mat
tatemashi wo suru to enlarge
taterareru to be set up
tateru to set up
tatoe (tatoi) even if, Less. 38,217
tatoeba for instance
tats' to stand up; to spring up (as the wind); (*wo*) — to get up, to depart (from); to pass (as time)
tatta = *tada*
tattaima = *tadaima*
tattoi precious, valuable; an honourable person
tayas' to cause to cease, to exterminate
tazune a visit
tazuneateru to find out by asking or searching
tazuneau to inquire mutually
tazuneru, ni — to ask a person; to inquire of a person; *wo* — to search, to visit
te a hand; — *wo tataku* to clap one's hands; — *wo hiku* to draw (one's hands) back; — *ni tsuku* to stick to, to persevere in; — *ni mots'* to take into one's hand, to hold in the hand, to have
tebako a toilet-box, a dressing case
tegami a letter
teguruma a private carriage
tei appearance, looks
teido a degree
teinei na polite; careful; — *ni* politely, carefully, scrupulously
teishaba a railway-station

teishajō a railway-station; — *-zuki no* being attached to, or having one's stand at, the station
teishu the master of a house; *go* — your master, your husband, Less. 3,21
tejika ni near at hand
tejina jugglery
tekazu trouble; *o —da ga* I am sorry I am giving you trouble, but . . .
teki suru to fit, suit, or accord with
tekigi when circumstances are favourable
tekikoku enemy's country
temae you; I; Less. 20,129, Additional Remark
temiyage a present brought from a journey
temma an evil spirit
temmondai an astronomical observatory
ten a point
ten the sky, heaven
tende all
tenimots' luggage
tenjo a heavenly woman, an angel
tenjō the ceiling
tenka the world, the Empire
tenki weather; fine weather
tennen no natural
tennō the Emperor
tenshu the tower of a castle
tentō, o — sama the sun
tenugui a handkerchief
teppōdama a musket ball
tera a (Buddhist) temple
terasareru to be shone upon
terakoya a village school (a temple school)
teras' to make shine upon, to illuminate
teriyaki meat or fish baked with *shōyu*
teru (II, 5) to shine (as the sun)
tesage a handbag
tets'dai an assistant
tets'dō a railroad
tets'dōgaisha a railway company
tetsu iron; — *no* made of iron

tetsuzuki proceedings

to a door

to (between two nouns) and, with, Less. 38,215; Less. 37,202; (after the Present) when, if, Less. 5,41; Less. 17,106; (before verbs meaning "to say," "to think") that, Less. 38,215; — *sh'te* as; — *mo* (after the verb) indeed, no doubt, of course, Less. 32,187 d), and see *mo* in this Vocabulary; — (with adverbs) Less. 34,191

to, — *ni kaku*, — *mo kaku* (*mo*) in any case, at any rate, be that as it may

tō (forming Ordinal numbers) Less. 29,165

tō and so forth

tō this, the one in question, Less. 23,143

tobas' to cause to fly or run, to let fly or run

tobiagaru to fly up, to jump up
tobikoeru, *wo* — to jump over, to fly over

tobikomu to fly or jump into

tobimawaru to jump or fly about, to walk around

tobioriru to jump off

tobu to fly, to jump

tōchaku arrival; — *suru* to arrive

tochi a plot of ground; locality; — — various localities

tōchi this place

tochū ni, *de* on the way

todana a cupboard

todokeru to hand over, to deliver

todoku, *ni* — to reach

todomaru to stay

tōge a mountain-pass

tōgets' this month, the month in question

tohō way, direction; — *mo nai* (or *naku*) extravagant, unreasonable

toi a question; *ni* — *wo kakeru* to ask a person a question

tōi far, distant; *tōsō na* appearing distant; *mō tō ni* already long since

toikaes' to ask in return

tōji the use of hot-springs, a mineral-water cure

tōji the present time; at the time of

tōjits' that day

tojō suru to go to the castle

tōka ten days, the tenth of the month

tokaku in any case, at any rate, be that as it may

tōke this house

tokei a watch

tokeru to dissolve (intrans.), to melt (intrans.)

toki time; *sono* — at that time, then; — *ni* when; it just comes to my mind; — *ni wa* sometimes; — (*wa*, *ni wa*) when, Less. 17,106; — *naran' jibun ni* at an unusual time;

tokidoki sometimes

tokiakas' to explain

tokitsukaze a periodical wind

toko the floor of an alcove

tokobashira an alcove pillar

tokonoma an alcove

tokoro a place; — *ye*, *de* just as, whereas; — *ga* yet, still, although, Less. 38,218; — (as a Relative) Less. 25,152; *tokorodokoro* here and there, at various places

toku, — *to* minutely

toku to explain

tokubetsu no special, particular

tokushoku characteristics, a peculiarity

Tōkyōkko Tōkyō people

tomai (Numerative) Less. 28,163,26

tomari stopping, staying (as at a hotel)

tomaru to stop, to stay; *ni* — to put up at; to alight (as a bird)

tomeru to stop (trans.), to hold back

tomo a follower, a companion; *o* — *itas'* I will accompany you

tomodachi a friend

tomurau to mourn for

tonaeru to name or call
tonari neighbourhood; — *no* neighbouring, next door; — *no hito* a neighbour
tonarimura a neighbouring village
tōnas' a pumpkin
tonda terrible, awful, absurd, excessively
tōnen this year
tōnin this person, the person in question
tonner' a tunnel
tonto (with a negative) not in the least
tora a tiger
toraeru to catch
torareru to be caught
tōreru to be passable
toreru capable of being taken
tōri a thoroughfare, a street, a way; like, as
toriageru to lift up, to take up, to take off; to listen to
toriats'kau to manage, to treat
toridas' to take out
torierabu to choose, to select
torikaeru to exchange, to take another
torikawas' to give and receive, to exchange
torikawashi giving and receiving, exchange
toriko a prisoner of war
torikumi a match (as in wrestling)
torimagireru to be distracted, to be occupied by business
tōrimichi the way one goes
torinaos', ki wo — to recover one's mind
torinokeru to take away, to remove
toriosaeru to arrest (as a thief), to catch
torisoroeru to arrange in order, to join
tōrisugiru to pass through
toritate no just caught
torits'ku, ni — to take hold of, to seize

toriyari wo suru to receive and pass
toriyoseru to fetch, to procure
toru to take
tōru, (wo) — to pass (through or by); to pass (along); to traverse; to pass into another room
tōryū suru to stay (for a time)
tōs' to cause to pass through, to pierce through; *wo tōsh'te* by (the medium of somebody)
toshi a year; age; — *ga ōi* to be aged, old; — *ga s'kunai* to be young; — *ga sh'ta*, — *ga wakai* to be younger; — *ga ue* to be older (Less. 7,48a, Examples); — *wo toru* to grow old; *toshidoshi* year by year, every year
toshigoro age of puberty; — *ni naru* to arrive at puberty
tōsho this place
tote mo (with a negative) not at all, not in the least
tote = *to omotte* thinking (of)
tōtei after all, at last
tōtō after all, at last
totsuzen on a sudden
tou, (ni) — to ask (somebody), Less. 11,75
tōza the time being, at the time of, when
ts'kaeru to serve, to be employed
ts'kai a messenger, a message
ts'kai-ii fit for use
ts'kare weariness, exhaustion
ts'kau, (ni) — to use or employ (as), to spend (as money)
ts'kawaseru to cause to employ
ts'keru to fix, to fasten
ts'kue a table
ts'kuru to make, to manufacture
ts'kus' to exhaust; *kokoro wo ts'kush'te* with all one's heart
ts'mari after all, at last
ts'taeru to hand down (as by tradition), to inform
ts'tau, wo — to go along (on)
ts'ttats' = *tsukitats'*
tsū (Numerative) Less. 28,162,6
tsubaki a camellia tree

tsubureru to be spoilt or ruined,
 to fall in
tsubus' to crush; *toki wo* — to
 spend time
tsuchi earth
tsudo, sono — *ni* each time
tsue a stick
tsugeru to tell, to inform
tsugi, — no, sono — (*no*) the
 following, the next: *sono* —
ni next to this: — *wa* after
 that, next to that; — — *no*
 the next . . . but one
tsugō convenience; — *no ii* con-
 venient; — *no warui* incon-
 venient; — *yoku* conveniently
tsugō the sum total, taken al-
 together
tsugu to join (trans.). to follow,
 to succeed
tsugu to pour into
tsui (Numerative) Less. 28,162,12
tsui unconsciously, by chance;
 — (*ni*) at last; — — at last,
 after all
tsuide ni on this occasion, on
 occasion of, when
tsuitachi the 1st day of a month
tsuite thereupon; — *wa* but now;
ni — according to, owing to
tsuiyas' to spend
tsūjiru to communicate, to inform
tsūjō generally, usually
tsukatsuka to abruptly, uncere-
 moniously
tsuki, o — *sama* the moon; —
 a month, Less. 26,155; — *hi*
 month and day, time; *tsukizuki*
 every month
tsukidokoro position
tsukimi viewing the moon; —
wo suru to view the moon
tsukisoi no attending
tsukisou, to — to attend on
tsukitats' to stand
tsukits'keru to put
tsukiyama an artificial mountain
tsukkomu to thrust into
tsuku to push, to shove; *tsue*
wo — to walk with a stick;
ni — to reach, to arrive at;

to stick to; to tell (as a lie);
 to belong to
tsukuzuku to carefully, attentively
tsuma a wife, Less. 3,21
tsumamu to pinch
tsumaran', tsumaranai foolish,
 absurd; worthless, useless
tsumari finally, after all
tsumasaki the end of the toes
tsumaseru to cause to load
tsumbo deaf
tsume a finger or toe nail, a claw
tsumeru to stuff, to pack, to press
 into
tsumi a crime; — *no aru* guilty;
 — *no nai* innocent
tsumori estimation; intention;
sono — de with this view, to
 that end
tsumu to pile up, to load
tsunahiki (in Tōkyō pronounced
tsunappiki) a second man
 employed in drawing a *jinri-*
kisha
tsune ni always, constantly
tsuratsura carefully, maturely
tsure a companion
tsureai a consort, a husband or
 wife
tsureau to go with each other
tsuredats' to go together
tsūrei generally, usually; usual,
 general; — *no* general, usual
tsureru to take with one (living
 creatures); *tsurete yuku* to take
 with one; *ni* — to be led by
tsuri fishing with a hook and
 line, angling
tsuri the change (the difference
 between the price and the
 money paid); — *wo kureru*
 to give the change
tsuridai a frame to carry things
 on, a litter
tsuru a crane
tsurugi a sword
tsutomeru to serve, to attend to
tsutsu a tube
tsutsuji an azalea
tsutsumi a packet, a parcel
tsutsumu to wrap up; *tsutsumazu*
 unwrapped, frankly

tsutsushimu to be cautious, discreet; *tsutsushinde* respectfully
tsuyoi strong
tsuyu soup
tsuyu dew, an atom; — *hodo mo* (with a negative) not the slightest
tsūzoku commonly
tsuzukeru to continue (trans.)
tsuzuku to continue (intrans.), to last; *ni tsuzuite* in continuance of
tsuzukurashii appearing to continue or last
tsuzura a bamboo basket used for keeping clothes
tsuzuraori ni in zigzag
tsuzure rags, ragged clothes.

U.

u the cormorant
uchi a house; the inside; in; — (*de wa* or *ga*) my husband, Less. 3,21 and footnote; *no* — *ni* in; among; *kono* — *ni* herein; *sono* — *ni* in the meantime; therein; among; during, as long as, Less. 37,211
uchiage the letting off of fireworks
uchiageru to shoot up, to let off
uchiai shooting; explosive charges (as in a firework)
uchidas' to shoot (out of)
uchide-no-kozuchi a magic wand
uchijū the whole house, all the inmates
uchisorou to sit in a row, to join, to form a party
uchiwa a fan
uchū in the world
ue the upper side; on, over, besides, with regard to, after, Less. 37,213; — *no* upper; *kono* —, *sono* — besides this, in addition to this; *kono* — *mo nai* unsurpassable; *kono* — hereafter, upon this, henceforth
uebōsō wo suru to vaccinate
ueki a garden plant, a pot-herb
uekiya a gardener

ueru to plant
ukaberu to float
ukagan, ni — to ask a person; *wo* — to call on; to investigate
ukasareru to be carried away
ukats' ni carelessly
ukeau to assure, to warrant
ukenagas' to parry
ukeou to contract for
ukeru to receive
uketamawaru to hear (1st person), Less. 19,124
uketoru to receive
ukkari (to) thoughtlessly
ukkato without attention, carelessly
uma a horse; — *no hi* the day of the horse; *hajime* or *hats' no* — *no hi* the first day of the horse (according to the old calendar)
umai tasty, savoury; skilful; tasteful, elegant, favourable
umareru to be born
umaretate just born or laid
umarets'ki by birth
umasō tasty appearance; — *des'* it looks tasty
ume a plum, a plum tree
umebishio salted plums
umeru to pour in cold water
umi the sea
umibe the sea-shore
umu to bring forth (as a child), to lay (as eggs)
un luck; — *no yoi* lucky; — *no warui* unlucky
unagi an eel
undei a cloud and mud; — *no sa* a difference as between a cloud and mud, a great difference
undō motion, bodily exercise; — *suru* to take a walk
undōkai a picnic party
uni a sea-hedgehog
ura the back or reverse part; at the back
urate the back, the rear
urayamashigaru to become envious

urayamashii enviable
urayamu to envy
ureeru, wo — to be grieved or afflicted about
uri a melon
urif'tats' like the two halves of a melon (= to be as two peas)
urikireru to be sold off
uro a hollow
uru to sell
urusai troublesome, tiresome, annoying
ushi a cow, an ox
ushiro the back part; — *ni* at the back of, behind; Less. 37,209
uso a lie; — *wo tsuku* to lie
usucha a weak infusion of powdered tea-leaves
usui thin; sparse; light (as colour)
usuragu to become faint
uta a Japanese poem; — *ni yomu* to make the subject of a Japanese poem
utagau to doubt, to suspect
utagawareru to be apt to be suspected or mistaken for
utai a song (Reading Lesson 32, Note 8)
utouto suru to doze
uts' to beat; to shoot; *te wo* — to clap one's hands; *ni utte*
kakaru to begin to beat one
its'kushii beautiful, fine, pretty
utsurikawari a change
utsuru to pass over; to pass (as time); to be reflected (as in a mirror)
utsus' to reflect (as in a mirror)
uwabami the boa-constrictor
uwasu talk about a person; a rumour; — *wo suru* to talk about
uwate the better hand
uwo a fish
uyayashiku humbly
uyogu to swim
uzumeru to bury.

W.

wa (Particle of the Absolute case) Less. 1,3, etc.; (after the Subordinative) Less. 5,38, etc.; Less. 13,83; Less. 35,195,197
wa (Numerative) Less. 28,162,3
wa a circle, a ring, a wheel
wabi apology; — *wo suru* to apologise, to ask for excuse
waga own, my, our, Less. 20,131, Additional Remark
wagamama ni wilfully, waywardly
waiwai, — *sawagu* to cry and be noisy; — *iwareru* to be shouted at
wakai young; — *mono* a young fellow, a workman
wakare separation, parting; — *wo suru*, — *wo tsugeru* to separate, to take leave
wakareru to separate (intrans.), to be separated; *ni* — to separate from, to be separated from
wakari understanding; — *no hayai* of quick understanding
wakarikaneru to be unintelligible, not to be able to understand
wakariyasui easy to understand
wakaru to be discernible, to be intelligible
wakas' to boil (trans., said of water)
wakasaseru to cause someone to boil something
wakawakashii youthful
wake a reason, a cause; — *no nai koto* an easy thing; — *ni wa ikanai* cannot, Less. 16,102
wakeru to divide; to distinguish;
wakete yaru to divide and give, to give part of something
waki side; by the side of, Less. 37,213
waraji straw-sandals
warau to laugh
warera we
ware I, you; *wareware* we
wareru to be apt of being cracked or split

wari a share, percentage; *ichi* — ten per cent; Less. 29,174;
 — *ni* proportionately
wariai ni proportionately
waribiki discount; — *wo suru* to allow some discount
waru to split, to divide
warudakumi an artifice
warui bad; ugly; *waruku toru* to take amiss
warukuchi bad language, slander; — *wo iu* to speak evil of
warumono a worthless fellow
washa I
washi I
washiru (II, 5) to run
wasureru to forget
wata cotton; — *no bōshi* a bonnet of floss silk
watak'shi I
watakushi I; — *domo* I, we, Less. 20,127,130
watareru to be capable of being waded through
wataru to cross (as a river)
watas' to hand over
watashi I
watashi a ferry; — *wo koeru* to cross over
Wa-Yō Japan and Europe
waza to on purpose
wazawaza on purpose; — *no* foreseen, expected
wazuka a trifle; hardly; — *no* few, a little; — *ni* only, nothing but; Less. 23,143
wazurau, wo — to fall sick of
wo (Particle of the Accusative case) Less. 1,3; (with Passive Verbs) Less. 30,176,3 and Note; (with Causative Verbs) Less. 31,186,a); Less. 35,199.

Y.

ya and; — *ina* — no sooner, Less. 38,215,216a); —, *yā* oh!
yaage a rocket
yabukeru to tear
yabun the night

yaburegoya a broken hut
yabureyasui easily to be broken or torn
yachin house-rent
yachū in the night
yado a house; — (*de wa* or *ga*) my husband, Less. 3,21 and Note
yadosen the money paid for lodging at a hotel
yadoya a hotel
yagate soon
yagu bed-clothes
yahan midnight
yahari also, likewise; yet, still
yai I say!
yakamashii noisy; *yakamash'ku* troublesome
yakeru to be burnt down; to be tanned or sunburnt
yakimochiyaki jealous
yakkai assistance; trouble
yak'sha an actor
yaku, — ni tats' to be serviceable, to be useful; — *ni tata-nai* to be useless
yakume service, an office, official duty
yakunin an official
yakusho a public office
yakusoku an agreement, a promise; *to — wo sh'te oku, to — suru* to make an agreement with; — *wo mamoru* to keep a promise
yama a mountain; — *no yō des'* numerous, crowded
yamaguni a mountainous country
yamai illness; — *ni kakaru* to fall ill
yamamichi a mountain-road
yamaoku the recesses of a mountain-range
Yamato Japan; — *-gokoro* the Japanese mind
yamazakura a wild cherry tree; — *-bana* the blossoms of the wild cherry tree
yameru to cease from, to leave off, to give up, to abstain from, to abolish, to put a stop to

yamu to cease, to stop (intrans.);
 — *wo ezu* unavoidably, there
 being no help
yamu, wo — to suffer from
yane a roof
yanegawara a tile for roofing
yanene the top of the roof
ya-oki eight times getting up
 (Less. 26,156, Examples)
yaoya a greengrocer, a green-
 grocery
yappari also, likewise; yet, still
yara, Less. 38,216; — ... — now
 ... then, sometimes ... some-
 times
yare, — — oh! oh!
yari a spear, a lance
yarikomaru to put to silence
yarinikui hard to do or make
yaritori giving and taking; —
ico suru to give and take
yarō a rascal
yaru to give; to send; to do;
yatte kuru to come; *yarareru*
 to be feasible; to be roughly
 dealt with, to have a bad time
 of it
yasai vegetables
yasairui kinds of vegetables
yaseru to become lean; *yaseta*
 lean
yasui easy; cheap
yasumi rest; holidays
yasumu, (wo) — to rest (from)
yatou to hire, to engage
yats' a fellow; a thing
yawaraka na soft
yawarakai soft
yaya pretty much, about; — *mo*
sureba, — *mo suru* to liable
 to, apt to
ye to, Less. 37,206
yen (the standard coin) about
 two shillings; *yo-* — four *yen*,
 Less. 27,159
yo the world; — *ni deru* to go
 forth in the world, to become
 famous; — *ni das'* to bring
 into public
yo the night
yo (Interjection) Less. 38,219

yō (the contracted adverbial form
 of *yoi*)
yō appearance, way, kind; — *na*
 similar, like, resembling; — *ni*
 like; Less. 8,57
yō business, employment; — *ni*
tats' to be serviceable, to be
 useful; — *ni tatanai* to be
 useless; *nan' no go* — *des'?*
 What can I do for you? *o*
yasui go — *des'* it is an easy
 service you ask of me; — *ga*
aru to have some business;
 to want; — *ga nai* not to
 want; — *suru ni* finally, after
 all
yoake dawn, daybreak
yōbi a day of the week; *nan'* —
 what day of the week?
yobiaruku to go about calling
yobikusaru to call (see 33rd
 Reading Lesson, Note 3)
yobikyōiku preparatory education
yobina a (Christian) name
yobitomeru to cause one to stop
 by calling
yobu to call; *to* — (in attributive
 clauses) Less. 24,146
yōdai condition, state
yōfuku European clothes
yoginaku unavoidably, constrain-
 edly
yogoreru to become dirty; *yogo-*
reta dirty
yohodo plenty, very
yoi good; well-to-do; (after the
 Concessive form) to be allowed,
 may, Less. 6,44; Less. 13,87;
 (after a Conditional clause)
 Less. 17,105; *yoku* easily,
 willingly; *yoku (mo)* (even)
 very much; *yosasō na* likely
 to be good, Less. 8,59
yoi intoxication, drunkenness
yōi, — *ni* easily
yōi preparation; — *suru* to pre-
 pare
yoisugos' to be drunk to excess
yōitaoreru to fall down drunk
yōji a business, something to be
 done

yōjin precaution, care; — (*wo*)
suru to be precautions; *go* —
 (*nasai*) be careful = good
 health to you!

yōka eight days, the eighth day
 of the month

yokei abundance, surplus; — *na*,
no abundant, unnecessary; —
 (*ni*) excessively, abundantly,
 too much

yōki na cheerful, lively, merry;
 — *ni* cheerfully, merrily

yokka four days, the fourth day
 of the month

yoko cross, athwart

yokochō a side street

yokos' to send hither, to hand
 over

yoku covetousness, greediness

yokuchō the following morning

yokugets' in the following month

yokujits' on the following day

yokunen the following year

yo-kumi four suits of clothes

yokushū the following week

yome a daughter-in-law

yomeru to be legible; *yomenai*
 to be illegible

yomise a night-shop

yomu to read; *uta ni* — to make
 the subject of a Japanese poem

yonaka midnight

yondokoronai inevitable

yonen, — *naku* without further
 thoughts, unsuspecting

yōnengakkō cadets' school

yoppodo plenty, very

yoreru to be approachable

yor from; — (*mo*) than (re-
 placing a Comparative), Less.

7,48; *nani* — more than any-
 thing, unsurpassably, Less. 7,48;
 — after a verb, Less. 38,215a)

yorokobi joy

yorokobiau, *wo* — to rejoice
 with one another at

yorokobu, (*wo*) — to rejoice (at),
 to be delighted (with)

Yoroppa Europe

yoroshii good; (after the Sub-
 ordinative) to be allowed, may,

can, Less. 6,44; Less. 13,87;
 (after a Conditional clause)
 Less. 17,105; *ni yorosh'ku* (*ne-
 gaimas'*) Please give my com-
 pliments to . . .

yoru to approach, to draw near,
 to call on; *ni* — to lean on,
 to rely on; *ni yotte*, *ni yoreba*,
ni — to, *koto ni* — to owing
 to, according to, by

yoru to twist

yoru the night

yos' to leave off, to abstain from,
 to put an end to

yōsan the breeding of silkworms

yosasō likely to be good

yose the Variété

yōsei suru to bring up, to rear

yoseru to count up

yoshi, — — good, all right, Less.
 6,47

yoshi, — *ni suru* to leave off, to
 give up

yoshi circumstance

yo-shina four kinds

Yoshinosakura a cherry tree with
 single blossoms, as those in
Yoshino

yoshiya even if, Less. 38,217

yōshoku European food

yoso another place, outside, else-
 where, outdoors

yōsu appearance, circumstances

yōtashi business, something to
 do or to look after

yottari four persons

yowai weak; light (as tobacco)

yowaru to become faint

yowas' to make (one) drunk

yowatari a living; — *wo suru*
 to get a living

yōyaku after great difficulty,
 scarcely, hardly, at last

yōyō after great difficulty, scar-
 cely, hardly, at last; — *no*
 important; — *no koto de* with
 great difficulty

yu warm water; — *wo ts'kawa-
 seru* to bathe or wash (some-
 one)

yū evening

yūbe last night
yubi a finger, a toe
yūbin the post
yūbinbako a letter-box
yūbinkyoku a post-office
yue reason; on account of, because, Less. 37,214
yūgata nightfall, evening
yuinō betrothal gifts
yuka the floor
yukai a pleasure, delight; — *ni* delightfully, pleasantly, agreeably
yukareru to be passable, to be able to go; to go
yukari the powdered leaves of *shiso* (see *shiso*)
yūkata nightfall, evening
yuki snow; — *ga furu* it snows
yukkuri (to) leisurely, slowly;
mada — *da* we need not hurry
yūkoku about sunset, evening
yuku to go, Less. 11,73; *wo* — to pass to, Less. 35,199
yume a dream; — *ni miru* to see in a dream; — *ga sameru* to awake from a dream
yūmei na, *no* renowned, famous
yūmeshi supper
yumi a bow
yunyū importation
yunyūmono an article of importation
yūran travelling about to see celebrated places; — *ni kuru* to come to visit a celebrated place
yuri the lily
yururi (to) leisurely
yurus' to allow
yūsei a planet
yūshoku supper
yushuts' exportation; — *suru* to export
yūsuzumi cooling oneself on a summer evening
yutan an oilcloth
yuu to dress the hair, Less. 11,75.

Z.

za a seat; *hito* — one seat; — *wo tats'* to get up from one's seat; — *ni tsuku* to take a seat
zabuton a seat-cushion
zachū the persons present
zaijū residing (for a time); — *Seiyōjin* the Europeans residing in Japan
zaimoku timber
zairyū residing; — *suru* to reside
zaisan property, fortune
zaisanka a rich man
zamā (= *zama wa*) state, condition; — *miro!* see how he looks!
zangen slander
zankoku cruelty; — *na* cruel; — *ni* cruelly
zannen regret; — *nagara* I feel regret, but . . .; though I feel regret
zashiki a room
zatto coarsely, briefly
zattō crowding, bustling; — *suru*, — *de aru* to be crowded
zehi right or wrong; positively; — *to mo*, *zehizehi* positively
zen the good, that which is good
zen a small tray on which food is served; — *ga deru* dinner is served; *go* — see *gozen*
zen (Numerative) Less. 28,162,23
zen before, Less. 37,208
zeni small coins, cash
zenikanjō counting up cash
zenkai complete recovery (from illness)
zenkoku the whole country
zentai properly speaking, on the whole, in general
zenzan the whole mountain
zenzen entirely
zetchō the summit of a mountain, the top, the highest point
zettō the extreme East
zo (emphatic particle, used to

form Interrogatives) Less. 22,
136; (Interjection) Less. 38,219

zōgen increase and diminution,
more or fewer

zoku ni vulgarly

zokugo the common colloquial

zokuzoku in crowds

zōni a New Year's soup (made
of rice-cake, fish, and vege-
tables)

zonji knowledge; *go* — *no tōri*
as you know; *go* — *des'* you
know

zonjiru to know, to think, to feel

zorori to sh'ta pompous

zorozoro (to) in succession, in
long rows

zōsa difficulty; — *mo nai* there
is no difficulty; — *mo naku*
without difficulty

zuibun a good deal, pretty much

zuii ni as one likes, at pleasure;

go — at your pleasure

zunzun (to) fast, rapidly

zūto, zutto straight

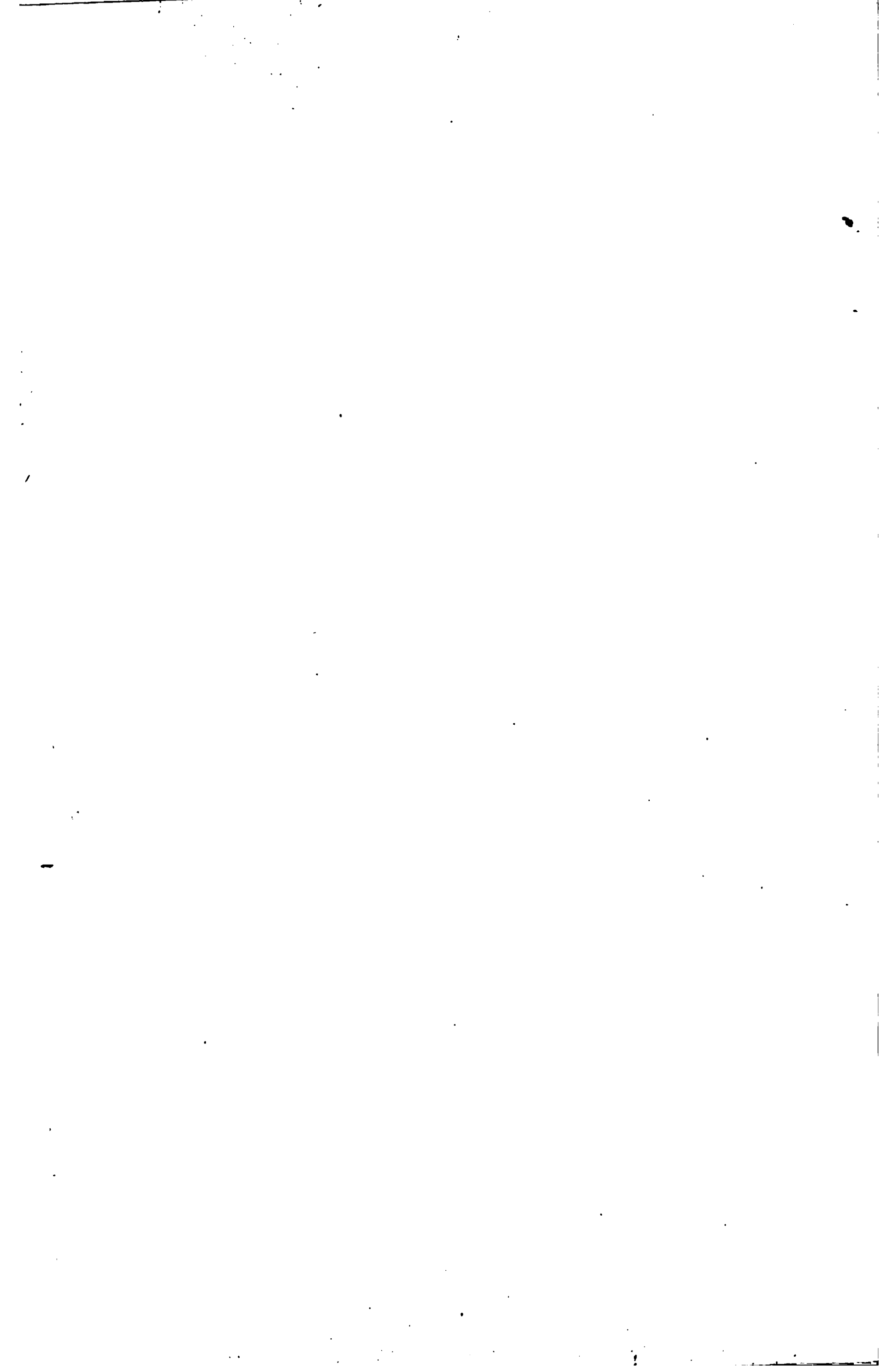
zuts' at a time, each, Less. 29,174

zutsū headache; — *ga suru* to
have a headache.



Corrections.

- Page 4, line 12 from bottom. — For “*shirage*” read “*shiraga*”.
- „ 24, line 18. — For “9” read “7”.
- „ 35, right column, line 26. — For “ot read” “to”.
- „ 92, line 3 from bottom. — For “*kinckaku*” read “*kinchaku*”.
- „ 111, line 7. — For “*gozaimes*” read “*gozaimas*”.
- „ 129, line 11. — For “d)” read “e)”.
- „ 139, last line of Exercise. — For “*yoshi no suru*” read “*yoshi ni suru*”.
- „ 143, line 14. — For “*suyu*” read “*sugu*”.
- „ 143, Words, left column, line 4. — For “*kkō*” read “*kikō*”.
- „ 150, Words, left column, line 18. — For “*shatai*” read “*shadai*”.
- „ 151, line 13. — For “*shatai*” read “*shadai*”.
- „ 161, 2nd column. — After “*dochira ka*” read “one or other of the two”.
- „ 185, line 15. — For “*tōkoro*” read “*tokoro*”.
- „ 189, line 7. — Erase the words: “Remark on a)”.
- „ 207, Words, left column, first word. — Read “*kōtōgakkō*”.
- „ 225, line 13 from bottom. — Erase: “*ni*” before “*mo*”.
- „ 232, line 4 from bottom. — For “to cause” read “and cause”.
- „ 241, line 24. — For “183” read “181”.
- „ 250, right column, line 5. — Erase the “—” before “*kuchi*”.
- „ 264, line 1 from bottom. — For “35” read “36”.
-



**Prominence of Far East in the
News Causes Searching
of Authorities.**

WADE SYSTEM IS AN AID

**Sir Thomas Devised Method in
1859 Which Is Still in
General Use.**

PRONUNCIATION SEEMS ODD

**Manchukuo Becomes "Mahudrow-
gwoh," Jehol "Ruh-huh," and
Chinchow Is Called "Gindrow."**

The writer of this article served for two years in the Marine Guard at Peiping and later, for four years, as a language student attached to the American Legation at Peiping. He is the author of "Introductory Mandarin Lessons," published in Shanghai in 1931.

By Lt. J. M. McHUGH, U. S. M. C.

One of the most perplexing questions is the pronunciation of the Chinese names which have flooded the newspapers ever since the Mukden incident of Sept. 18, 1931, when Far Eastern news ceased to be a matter of study for specialists and became a subject of common

